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EASTERN GROUP.

PART II.

SPECIMENS OF THE BIHĀRĪ AND ORIYĀ
LANGUAGES.



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COLLECTED AND EDITED BY

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BIHĀRĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Where spoken. Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and on the West by the Chhattisgarhī, Baghēli, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Language-boundaries. Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēli, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

Its Classification. In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

Bihārī compared with Bengali. In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say ‘shibboleth,’ while the inhabitants of Hindōstān, like the Ephraimites, can only say ‘sibboleth.’ Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words ‘of a horse,’ we first take the word *ghōṛā*, meaning ‘a horse.’ We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham^r-ā-kē*, to me; *dekh^b-ā-sa^ñ*, from seeing; *pah^r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekh^b-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *hamⁿ-ā-ke*, of us, oblique form, *hamⁿ-ā-kā*, used to mean ‘we.’ So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham^r-ā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean ‘sons.’ Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-ā-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

Adjectives.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

Conjugation.

The Bihārī for 'I am seeing' is *dekhait-chhī*, and in Bengali, the same phrase is translated *dekhītē-chhī*. In one dialect of Bihārī, the word for 'I am' is *hāṭṭ*, and in Bengali it may be *baṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-lanḥ*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham māṛ-lāḥ*, and the Bengali *āmi mārīlām*, just as for 'I went,' we have *ham gelāḥ*, and *āmi gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but 'mārīlē' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *māṛal-kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tirhutī, Magahī, and Bhojpurī. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpurī on the other. The speakers are also separated by ethnic

Dialects.

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achh'*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bāṛē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achh'*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindūstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmanṣ extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmanṣ of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know : but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men ; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālki boarers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtilities.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Number of Speakers.

Maithili	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Magahi	.	.	.	.	.	.	.	.	.	.	.	6,239,967
Bhojpuri	.	.	.	.	.	.	.	.	.	.	.	20,000,000
TOTAL											.	36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

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The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

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No less than five different characters are used in writing Bihārī, *viz.*, the Bengali, the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhūm and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmanas in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.¹

VOWELS.

अ <i>a</i>	आ <i>ā</i>	इ <i>i</i>	ई <i>ī</i>	उ <i>u</i>	ऊ <i>ū</i>
ऋ <i>ṛi</i>	ॠ <i>ṛī</i>	ऌ <i>ṛi</i>	ॡ <i>ṛī</i>	ए <i>e</i>	ऐ <i>ē</i>
ऒ <i>āi</i>	ऐ <i>ai</i>	ओ <i>o</i>	औ <i>ō</i>	औ <i>āū</i>	औ <i>au</i>
अँ, <i>ā̃</i> ,	अं <i>am</i>	अः <i>ah.</i>			

CONSONANTS.

Gutturals	. क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa.</i>
Palatals	. च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ñ.</i>
Cerebrals	. ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa.</i>
Dentals	. त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na.</i>
Labials	. प <i>pa</i>	फ <i>ph</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma.</i>
Semi-vowels	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va.</i>	
Sibilants	. श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha.</i>	

Although for the sake of completeness the vowel signs ऋ *ṛi*, ॠ *ṛī*, ऌ *ṛi* are included in the list of characters, they are not used at all in ordinary Hindi. They are, however, required in transcribing Sanskrit grammatical works into the Hindi language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed), *ā* ॠ; *i* ि, *ī* ी; *u*, *ū* ू; *ri* ॠ; *e*, *ē*; *āi*, *ai*; *o*, *ō*; *āū*, *au*.

Thus क *ka*, खा *khā*, गि *gi*, घी *ghī*, चु *chu*, कू *chhū*, जू *jī*, झे *jhe*, टे *ṭe*, ठे *ṭhāi*, डे *ḍai*, ढो *ḍho*, तो *tō*, औ *thāū*, दौ *dau*.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

र *r* with *u* is written रु.

र *r* „ *ū* „ „ रू.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable; as in ख *sva*, क *kla*, and म *mna*; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ए, ऐ, औ, and औ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

Consonants are compounded in three ways, viz., 1stly, by writing one above the other, as क *kka*, ट *tta*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as ब *bda*, थ *ttha*, य *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क *k* + श *sha* becomes क्ष *ksha*, also written ञ; ज *j* + ञ *ña*, ञ *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*¹; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahana*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म *dharm*, सर्व *sarva*. When a conjunct with र *ra* initial is vocalized by ि *i*, ी *ī*, े *e*, ै *ē*, ै *āi*, ै *ai*, ो *o*, ौ *ō*, ौ *āū*, ौ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्मी *dharmī*, मूर्ति *mūrti*, सर्व *sarva*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them.² Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

STRONG CONJUNCTS.

क *kka*, क्क *kkha*, क्त *kta*; ग *gla*, च *chcā*, च्च *chchha*, ज *jja*, ज्ञ *jjha*, ट *tta*, ट्ट *tttha*; ड *dga*, ड्ड *ddga*; त *tka*, त्त *tta*, त्थ *ttha*, त्प *tpa*, द *dga*, द्द *dda*, ध *dha*, ध्ध *dbha*, प *pta*, प्प *ppa*, प्फ *ppha*, ब *bja*, ब्ब *bda*, ब्भ *bha*, ब्भ *bbha*.

WEAK CONJUNCTS.

ण *ṇa*, ण्य *ṇya*, न *na*, न् *nma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*, न्न *mma*, न्म *mma*, म्य *mya*, म्म *mra*, म्ल *mḷa*, म्ह *mha*, य *yya*, र्ण *rṇa*, र्म *rma*, र्य *rya*, र्व *rva*, र्स *rsa*, र्ष *rsha*, र्ह *rha*, ल *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व्र *vra*, व्व *vva*, श्न *śna*, श्य *śya*, श्र *śra*, श्ल *śla*, श्व *śva*, श्न *śna*, श्म *shma*, श्य *shya*, श्व *shva*, स्न *sna*, स्म *sma*, स्य *syā*, स्र *sra*, स्व *sva*, स्स *ssa*; ह्न *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

MIXED CONJUNCTS.

क्य *kma*, क्य *kya*, क्र *kra*, क्त *kla*, क्क *kva*, क्ष *ksha*; क्य *kha*; ग्न *gna*, ग्म *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ्न *ghna*, घ्य *ghya*, घ्र *ghra*; ङ्न *ṅka*, ङ्क *ṅkha*, ङ्ग *ṅga*, ङ्घ *ṅgha*; च्य *chya*; च्छ *chhra*; ञ्न *jña*, ज्ञ *jma*, ज्य *jya*, ज्र *jra*, ज्व *jva*; ञ्च *ñcha*, च्छ *ñchha*, ञ्न *ñja*, ज्ञ *ñjha*; ड्र *dra*; ण्ट *ṇṭha*, ण्ड *ṇḍa*, ण्ठ *ṇṭha*; त्र *tna*, त्म *tma*, त्य *tya*, त्र *tra*, त्व *tva*, त्स *tṣa*; थ्य *thya*; द्न *dna*; ध्य *dha*, ध्र *dhra*, ध्व *dhva*; न्त *nta*, न्य *nta*, न्द *nda*, न्व *ndha*; प्न *pna*, प्म *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bha*, भ्र *bhra*; र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rgha*, र्च *rcha*, र्छ *rchha*, र्ज *rja*, र्त् *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rbha*; ल्द *lda*, ल्य *lpa*, ल्व *lva*; श्च *ścha*; श्क्ष *shka*, श्छ *shṭa*, श्श *shṭha*, श्य *shpa*; स्क *ska*, स्त *sta*, स्थ *stha*, स्य *sya*, स्फ *spha*.

Anunāsik (अनुनासिक) *, simply denotes the nasalization of a preceding vowel, and

¹ In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

² By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कहाँ *kaḥā*, क्यों *kyō*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign [~] over the nasalized vowel. Thus बाँस *bāṁs*, में *mē*.

Anuswār (अनुस्वार) ⁺, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंश *aṁś*, बंश *baṁś*. In Hindī, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonicaly taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindī, may here be explained :—

Virām (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Anagrah (अवग्रह), ऽ, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyah*, for त्रिंशे अध्यायः *triṁśō adhyāyah*. It is, therefore, analogous to the English apostrophe. The half pause, |, is written at the end of the first line of a couplet of poetry ; the full pause, ||, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *wah ap'nē ap'nē ghar gāē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा° *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided) —

1 <i>ānā</i> or $\frac{1}{16}$	↷	9 <i>ānās</i>	↷↷
2 <i>ānās</i>	↷↷	10 <i>ānās</i>	↷↷↷
3 <i>ānās</i>	↷↷↷	11 <i>ānās</i>	↷↷↷↷
4 <i>ānās</i>	↷↷↷↷	12 <i>ānās</i>	↷↷↷↷↷
5 <i>ānās</i>	↷↷↷↷↷	13 <i>ānās</i>	↷↷↷↷↷↷
6 <i>ānās</i>	↷↷↷↷↷↷	14 <i>ānās</i>	↷↷↷↷↷↷↷
7 <i>ānās</i>	↷↷↷↷↷↷↷	15 <i>ānās</i>	↷↷↷↷↷↷↷↷
8 <i>ānās</i>	↷↷↷↷↷↷↷↷	One rupee	↷↷↷↷↷↷↷↷↷

Table showing the Kuithī alphabet, as written by Tīrhutī, Bhojpūrī & Magahī Scribes

Tīrhutī	Bhojpūrī	Magahī	English	Tīrhutī	Bhojpūrī	Magahī	English
अ	म	म	a	१	॥	॥	n
आ	मि	मि	ā	१	१	१	t
इ	१	३	i	४	४	४	th
उ	७	७	u	६	६	६	d
ऊ	७	७	ū	५	५	५	dh
ए	१	६	e	१	१	१	n
ऐ	१	६	ai	५	५	१	p
ओ	१	मि	ō	५	५	५, ५	ph
औ	१	मि	au	५	५	५	b
क	५	५	k	५	५	५	bh
ख	५	५	kh	५	५	५	m
ग	५	५	g	५	५	५	yi
घ	५	५	gh	५	५	५	r
ङ	५	५	ṅ	५	५	५	l
च	५	५	ch	५	५	५	ub
छ	५	५	chh	५	५	५	s'
ज	५	५	j	५	५	५	kh
झ	५	५	jh	५	५	५	s
ञ	५	५	ñ	५	५	५	h
ट	५	५	ṭ	५	५	५	
ठ	५	५	ṭh	५	५	५	
ड	५	५	ḍ	५	५	५	
ढ	५	५	ḍh	५	५	५	

The Kaithī alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithī character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET.

VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	aḥ.

CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣa	स	sa				
<i>Aspirate.</i>	ह	ha								

अ a, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ॒प, अ॒तु, but प॒, त॒. The other vowels, when following a consonant, are substituted for the inherent अ a, and, in this case, they take the following forms:—

अ	a	(not expressed);	आ	ā	॑
इ	i	॑	ई	ī	॑
उ	u	॑	ऊ	ū	॑
ए	ē	॑	ऐ	ai	॑
ओ	ō	॑	औ	au	॑

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	आ	kā,	इ	ki,	ई	kī,	उ	ku,	ऊ	kū,	ए	kē,
ऐ	kai,	ओ	kō,	औ	kau.								

The vowel mark ॑ is called अनुस्वार *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अ॒म॑, ब॒ह॑. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark ॒ is called बिस्वर्ग *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, दुःख॒ written and pronounced दु॒ख॒.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYA.

*Gṛihē sūrā raṇē bhitāḥ, paraspara-virōdhiṇaḥ,
Kulā-'bhimāninō yūyaṁ Mithilāyām bhaviṣhyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmaṇas.

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpurī and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmaṇs of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripurīā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī bōlī*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-himavataḥ madhye nadi-pañcadaśāntarē |
Tairabhūktir iti khyātō dēśaḥ parama-pūvanaḥ ||*
* * * * *
*Kauśikīm tu samārabhya Gaṇḍakīm adhiḡgamaṃ vai |
Yōjanāni chaturviṃśa vyītyānaḥ parikīrtitaḥ |*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shōkhaī or as Musalmānī, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Number of speakers.	
Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300 ¹
Chhikā-chhiki	1,719,781
Western	1,783,495
Jolahā	337,000
<hr/>	
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindi' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindi,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

¹ Include 2,300 Thārūs of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24-Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajshahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithilī within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithilī-speaking tract by dividing that number in the proportion that the whole population of the Maithilī-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithilī, the Magahī, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithilī in other provinces of India as an insoluble problem :—

Total number of people speaking Maithilī at home, say	10,000,000
Estimated number of people speaking Maithilī elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithilī in Assam	66,575
TOTAL	10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their

Maithilī literature.

learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Purusha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hīndū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpatī Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahipati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēsava, Bhaṅjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārījāta-harṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-harṇa* by Harshanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānu-nātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithilī literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāshā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parīksha* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithilī has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithilī by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithilī or Tirhutiyā is in the Preface to the *Alphabetum Brammhanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithilī¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithilī remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*³ in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,⁴ but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithilī grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1878, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the *Marthila* (sic) se retrouve dans Neypal.'

³ *Indian Antiquary*, Vol. IV, 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Himdee),' respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpurī Dialect of Central and South Muzaffarpur,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepurā Subdivision of Bhagalpur.* Part VI, *South Maithil-Māgadhi Dialect of South Munger and the Bārhi Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpur.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Indian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Mithila, etc., with copious philological notes.* Second Edition, Revised, and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's *Haribans* mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal*, *Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the *Bengali Magazine*, the *Baṅga-darsana*, Vol. iv, for Jyāishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries*, *Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS.* in the India Office Library, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithila*, *Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvali*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pādāvali*, Edited with an Introduction by Śāradā-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbōdh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. *The Gīt Dinā Bhadrīk, and the Gīt Nebārak.* Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft.* Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's Puruṣa-parīkṣā, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śākā 1810.

Mithilā-Bāṣhā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī verse. Darbhanga, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilā.

Devā-nāgarī.	Kaithī.	Maithilī.	English Transliteration.	Devā-nāgarī.	Kaithī.	Maithilī.	English Transliteration.
अ	𑒀	𑒀	a	आ	𑒁	𑒁	ā
इ	𑒂	𑒂	i	उ	𑒃	𑒃	u
ए	𑒄	𑒄	ē	ऊ	𑒅	𑒅	ū
अः	𑒆	𑒆	ai	आः	𑒇	𑒇	āi
इः	𑒈	𑒈	oi	उः	𑒉	𑒉	ou
अ	𑒊	𑒊	a	आ	𑒋	𑒋	ā
इ	𑒌	𑒌	i	उ	𑒍	𑒍	u
ए	𑒎	𑒎	ē	ऊ	𑒏	𑒏	ū
अः	𑒐	𑒐	ai	आः	𑒑	𑒑	āi
इः	𑒒	𑒒	oi	उः	𑒓	𑒓	ou
क	𑒔	𑒔	ka	ख	𑒕	𑒕	kha
ग	𑒖	𑒖	ga	घ	𑒗	𑒗	gha
ङ	𑒘	𑒘	ṅa	च	𑒙	𑒙	cha
ज	𑒚	𑒚	ja	झ	𑒛	𑒛	jha
झ	𑒜	𑒜	ḥa	ट	𑒝	𑒝	ṭa
झ	𑒞	𑒞	ḥa	ठ	𑒟	𑒟	ṭha
ड	𑒠	𑒠	ḍa	ढ	𑒡	𑒡	ḍha
ण	𑒣	𑒣	ṇa	त	𑒥	𑒥	ta
थ	𑒦	𑒦	ṭha	द	𑒧	𑒧	da
ध	𑒨	𑒨	dha	न	𑒩	𑒩	na
प	𑒫	𑒫	pa	फ	𑒬	𑒬	pha
ब	𑒭	𑒭	ba	भ	𑒮	𑒮	bha
म	𑒯	𑒯	ma	य	𑒰	𑒰	ya*
र	𑒲	𑒲	ra	ल	𑒳	𑒳	la
व	𑒵	𑒵	va or wa	श	𑒶	𑒶	śa
ष	𑒷	𑒷	ṣa	स	𑒸	𑒸	sa
ह	𑒹	𑒹	ha	ह	𑒺	𑒺	ḥa

* The semi-vowel y is not used by Kayasths in writing Maithilī, the vowel इ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by Maithil Brāhmans, and is closely akin to the Bengali. It is

Written Character.

not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

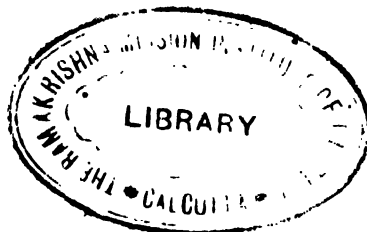
The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant झ *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus झाड़ा *grāhya* is pronounced *grājgh'o*. In Maithilī it is pronounced as if it were *zhjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ष *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word षष्ठ *shashth*, sixth, is pronounced *khast*, and in the Kaithī character the word क्षेत्र *khēt*, a field, is written शैत *shēt*. The compound षष्प *shp* is pronounced *hfp*. Thus पुष्प *pushp*, a flower, is pronounced *puhfp*. The letters स *s* and श *ś*, are both pronounced like the *s* in *sin*. Thus शेष *śesh*, remainder, is pronounced, and usually written, 'सेख' *sēkh*. The letter य is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī यैख and in Kaithī यैय i.e., यैय.

As in other Bihāri dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the



distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ek^arā</i> , तेकरा <i>tek^arā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>ok^arā</i> , होइए <i>hoi^ai</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिँ <i>āisanahⁱ</i> , देखैतिओ <i>dekhāitiau</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhai^t</i> .
औ	ँ	āū, as in औतिऐ <i>āūti^ai</i> , पौलहक <i>pāūl^ahāk</i> .
औ	ँ	au, as in औताह <i>au^tāh</i> , पोताह <i>pu^tāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has *not* the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agnⁱ</i> , fire; मरैछी <i>marai^{ch}hī</i> , I am dying.
अ	ँ	ā as in देखबह <i>dekh^abāh</i> , you will see.
आ	ँ	ā, as in आगू <i>āgū</i> , before; मारब <i>mārāb</i> , I shall beat.
आ	ँ	ā, as in आगुआ <i>āguā</i> , a precceder; मारैछी <i>mārai^{ch}hī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by :, thus देखबह or देखब:ह. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpurī, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary आ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of आ *ā*. Thus we have both आगुआ and अगुआ for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, “, ‘, “ The small “ only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mār'nā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār'nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmīrī, in which this imperfect “-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekhalkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ‘ and the small “ occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekh'lanh'*, he saw, and देखिअहु *dekhi'ah'*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहिं *dekhit'ah'*, immediately on seeing, and in देखलहुं *dekh'lah'*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mār'nā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekhalakāi*, *dekhalānhi*, *dekhiāhu*, *dekhitāhī*, *dekhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekh'lāh'* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekhal'kainh'*, not *dekhalākainh'*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*¹ words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *aĩ*, अए *aē*, आइ *āĩ*, or आए *āē*, and अउ *aũ*, अओ *aō*, आउ *āũ*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to अ *a*. Thus, the long form of नाँआ *nāūā*, a barber, is नाउआ *nāūā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिँ *pāniē*. This अ *a* is often written अ *a*, so that the above words would be written नाउआ *nāūā*, अगिया *agiya*, and पानिँ *paniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh'lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nen'wā*; but from चूखब *chūab*, to drip, चूखबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीखब *piab*, to drink, पीखबह *pīy'bāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिथी *dekhai'tiau*, (if) I had seen; from सूतब *sūtab*, to sleep, सुतितथीन्हि *sutit'thinh'*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āorī*, not आओरि *āōrī* and देखब *dēkhab*, not देखब *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final *इ* *i* is fully pronounced in this word. On the other hand, the imperfect च ° in the middle of a word is counted. Thus, देखबह *dekh'bāh*, not देखबह *dēkh'bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

Maithilī Grammar.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nhī*. Thus *dekh'lāthī*, he (a king) saw him (a slave); and *dekhal'thīnhī*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh'lai*, I saw, or you saw; (fourth form) *dekh'lainhī*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainhī*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainhī* to *aunhī*. Thus, *Murtā nēnā-kē mārāl'kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh'rā gārī-mā kōn māl chhau*, what is there in your cart (remote object). In the first person, *au* is often spelt *āh*. Thus, *mārāliau* or *mārāliāh*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl'kai* or *mārāl'kaik*: *mārāl'kau* or *mārāl'kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	<i>ghōrāi</i>	a horse	<i>ghor^awā</i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghōr</i> or <i>ghōrā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar^awā</i>	<i>gharauā</i>	
	<i>māli</i>	a gardener	<i>māliyā</i>	<i>māliwā</i>	
	<i>nāū</i>	a barber	<i>nauā</i>	<i>nauawā</i>	
Adjectives	<i>mīthā</i>	sweet	{ <i>mīth^akā</i> <i>mīthākkā</i>	{ <i>mīthāk^awā</i>	
	<i>mīthī</i> (fem.)	sweet	{ <i>mīth^akī</i> <i>mīthākkī</i>	{ <i>mīthākiyā</i>	

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabāh*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabāh*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, 'becomes *i*, and *i* or *ū* shortened. Thus *nēnē*, by a boy, *nēnā sabāhiē*, by boys; *phal*, a fruit, *phalē*; *pāni*, water, *pāniē*; *nēni*, a girl, *neniē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *h'*, or *h'*, as *gharē*, *gharāh'*, or *gharāh'*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnāk*, of a boy; *nēnā sabhāk* or *sabāhāk*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnik*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *saū*, from or by; *kēr* or *kār*, of; *mē*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *ī*. Thus, *nēnā*, fem. *nēni*. Long forms in *wā*, have fem. in *iyā*. Thus, *nen^awā*, *neniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nenauā*, *neniwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem. *bari*; *adh^alāh*, bad, fem. *adh^alāhi*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundari*.

Oblique form.—Certain nouns, principally ending in *b*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *paḥar*, a guard; *paḥ^arā saū*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dēkh^ab*, to see, *dēkh^abā saū*, from seeing; *dēkh^abāk*, of seeing; *pachh^atāol*, regretting, *pachh^atāolā* (or *pachh^ataulā*) *saū*, from regretting. So also, the verbal noun in ' has an oblique form in *a* or *āi*. Thus *dēkhⁱ*, the act of seeing; *dēkhā kē*, or *dēkhāi kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	<i>mē</i>	<i>ham</i>	<i>tō</i>	<i>tōh</i> , <i>tē</i>	<i>āp^anahⁱ</i>	<i>i</i> , <i>i</i>	<i>i</i> , <i>i</i>
Obl.	<i>mohⁱ</i>	...	<i>tohⁱ</i>	...	<i>ap^anā</i> , <i>āp^anahⁱ</i>	<i>ehⁱ</i>	...
Gen.	<i>mōr</i>	{ <i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tōr</i>	{ <i>tōhar</i> , <i>tohar</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hinak</i>
Plur.							
Nom.	...	<i>ham sabh</i>	...	<i>tōh sabh</i>	<i>āp^anahⁱ sabh</i>	<i>i</i> or <i>i sabh</i>	<i>i</i> or <i>i sabh</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	<i>ō</i>	<i>ō</i>	<i>jē</i>	<i>jē</i>	<i>sē</i>	<i>sē</i>	<i>kē</i>	<i>kē</i>
Obl.	<i>ohⁱ</i>	...	<i>jāhⁱ</i>	...	<i>tāhⁱ</i>	...	<i>kāhⁱ</i>	...
Gen.	<i>ō-kar</i>	<i>hūnak</i>	<i>ja-kar</i>	<i>janik</i>	<i>ta-kur</i>	<i>tanik</i>	<i>ka-kar</i>	<i>kanik</i>
Plur.								
Nom.	<i>ō sabh</i>	<i>ō sabh</i>	<i>jē sabh</i>	<i>jē sabh</i>	<i>sē sabh</i>	<i>sē sabh</i>	<i>kē sabh</i>	<i>kē sabh</i>

Kī, what? (substantive); Obl. base, *kathī*, gen. *kathik*.

Kōn, who? or what? (adjective), does not change.

Keo, anyone, someone (substantive); obl. *kāk^arah^a*; gen. *kak^arō*. Also obl. *kāh^a*; gen. *kāhuk*.

Kōnō, any, some (adjective), does not change.

Kichh^a, something; obl. *kathū*, gen. *kathūk*.

Kichh^a, when it means anything, does not change. Thus *kathū kē*, to something; *kichhū kē*, to anything.

Honorific Pronoun, *ahā*, *ahāi*, *āp^anahⁱ* or *āpane*, your Honour; obl. *ahā*, *ahāi*, *āpane*; gen. *ahāk*, *ahāik*, *āp^anek*.

All the above Genitives have an oblique form in *ā*, as follows :—

Direct.	Oblique.	
<i>mōr</i>	<i>mōrā</i>	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāh' kē</i> , to whom, we can have <i>jak'rā kē</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham'rā</i> ; dat., <i>ham'rā kē</i> , <i>toh'rā kē</i> , <i>hin'kā kē</i> , and so on. We even have nominative plural like <i>ham'rā sabh</i> , <i>toh'rā sabh</i> . The non-honorific oblique forms are also used as adjectives, and <i>eh'</i> and <i>oh'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Ki</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, <i>hamar ghar</i> , my house; but <i>ham'rā ghar sā</i> , from my house.
<i>hamar</i>	<i>ham'rā</i>	
<i>tōr</i>	<i>tōrā</i>	
<i>tōhar</i>	<i>toh'rā</i>	
<i>apan</i>	<i>ap'nā</i>	
<i>ē-kar</i>	<i>ek'rā</i>	
<i>hinak</i>	<i>hin'kā</i>	
<i>ō-kar</i>	<i>ok'rā</i>	
<i>hunak</i>	<i>hun'kā</i>	
<i>ja-kar</i>	<i>jak'rā</i>	
<i>janik</i>	<i>janikā</i>	
<i>ta-kar</i>	<i>tak'rā</i>	
<i>tanik</i>	<i>tanikā</i>	
<i>ka-kar</i>	<i>kak'rā</i>	
<i>kanik</i>	<i>kanikā</i>	

III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhait*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhī</i> , <i>chhiai</i> ¹ 2. <i>chhāh</i> ² 3. <i>achhī</i> , <i>chhai</i> ³	<i>chhiaiinh'</i> <i>chhahūnh'</i> <i>chhainh'</i>	<i>chhī</i> , <i>chhiai</i> ¹ <i>chhī</i> , <i>chhiai</i> ¹ <i>chhath'</i>	<i>chhiaiinh'</i> <i>chhiaiinh'</i> <i>chhathinh'</i> ⁴

Optional forms, (1) *chhiāh*²; (2) *chhē*, *chhaī*, *chhahāk*, *chhahik*; fem. *chhī*; (3) *chhik*, *chhak*, *ah*, *hai*; (4) *chhathūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh</i> ² , <i>thikiai</i> ¹ 2. <i>thikāh</i> ² 3. <i>thik</i> , <i>thikai</i> ³	<i>thikiaiinh'</i> <i>thik'hūnh'</i> <i>thikainh'</i>	<i>thikāh</i> ² , <i>thikiai</i> ¹ <i>thikāh</i> ² , <i>thikiai</i> ¹ <i>thikāh</i> ¹	<i>thikiaiinh'</i> <i>thikiaiinh'</i> <i>thik'thinh'</i> ⁴

Optional forms, (1) *thikiāh*²; (2) *thikē*, *thikaī*, *thik'hāk*, *thik'hik*; fem. *thikīh* or *thikih*; (3) *thik*, *thikāh*; fem. *thik*; (4) fem. *thikih* or *thikih*; (5) *thik'thūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhalāh</i> ² , <i>chhaliai</i> ¹ 2. <i>chhalāh</i> ² 3. <i>chhal</i> , <i>chhalai</i> ³	<i>chhaliaiinh'</i> <i>chhal'hūnh'</i> <i>chhalainh'</i>	<i>chhalāh</i> ² , <i>chhaliai</i> " " <i>chhalāh</i> ⁴	<i>chhaliaiinh'</i> <i>chhal'thinh'</i> ⁴

Optional forms, (1), (2), (3), (4), as in *thikāh*²; (5) *chhalāh*²; fem. *chhal*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahī</i> , <i>rahiai</i> ¹ 2. <i>rahāh</i> ² 3. <i>rahai</i> ³	<i>rahiaiinh'</i> <i>rah'hūnh'</i> <i>rahainh'</i>	<i>rahī</i> , <i>rahiai</i> ¹ " " <i>rahath</i> ⁴	<i>rahiaiinh'</i> ¹ " " <i>rah'thinh'</i> ⁴

Optional forms, (1) *rahiāh*²; (2) *rah*, *rah'hāk*, *rah'hik*; fem. *rahāh*; (3) *rahai* is seldom used, *rahai* being generally employed instead; (4) *rah'thūnh'*.

B.—Transitive Verb.—*dēkhab*, to see. Root, *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dekh'ba*; (2) *dēkhal*, obl. *dekh'tā*; (3) *dēkh'*, obl. *dēkha* or *dēkhāi*.

Participles, Pres., *dekhait'*, fem. *dekhait'*; Past, *dēkhal*, fem. *dēkhal'*.

Conjunctive Participle, *dēkh' kā* (or *kuī*, or *kai-kā*), having seen.

Adverbial Participle, *dekhitāh'*, on seeing.

Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhī</i> , <i>dekhiai</i> 2. <i>dēkhāh'</i> ¹ 3. <i>dēkhai</i> ²	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dekhaiinh'</i> ³	<i>dēkhī</i> , <i>dekhiai</i> <i>dēkhāth'</i> "	<i>dekhiaiinh'</i> <i>dekh'thūnh'</i> ⁴

Optional forms, (1) *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; (2) *dēkhai* is only used in the simple present, *dekhau* being generally employed instead in the Present Conditional; (3) so also, *dekhauinh'* is generally employed in the Conditional; (4) *dekh'thūnh'* is more usual than *dekh'thinh'*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gd* is generally added. Thus, *dēkhī-gd*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dekh'bai</i> 2. <i>dēkh'bāh'</i> ¹ 3. Wanting	<i>dekh'bainh'</i> <i>dekh'bahūnh'</i> wanting	<i>dēkhab</i> , <i>dekh'bai</i> wanting "	<i>dekh'bainh'</i> wanting

Optional forms, (1) *dēkh'bāh'*, *dēkh'bahāk*, *dēkh'bahik*; fem. *dēkh'bāh'*. The syllable *gd* may be added to any form. Thus, *dēkhab-gd*.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekh'tiai</i> ¹ 2. wanting 3. <i>dēkhat</i> , ² <i>dekh'tai</i>	<i>dekh'tiainh'</i> wanting <i>dekh'taiinh'</i>	<i>dekh'tiai</i> ¹ <i>dekh'tāh</i> , <i>dēkhūt'</i> ³	<i>dekh'tiainh'</i> <i>dekh'thūnh'</i> ⁴

Optional forms, (1) *dekhitāh'*; (2) fem. *dēkhat'*; (3) fem. *dekh'tāh*, *dekh'tih'*; (4) *dekh'thūnh'*. The syllable *gd* may be added to any form. Thus *dekh'tiai-gd*.

Imperative, let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dekhiai</i> 2. <i>dēkh</i> , <i>dēkhāh'</i> ¹ 3. <i>dēkhau</i>	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dēkhauinh'</i>	<i>dēkhū</i> , <i>dekhiai</i> <i>dēkhūth'</i> "	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i>

Optional forms, (1) *dēkhū*, *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; Preteritive form, *dekhiah'*, be good enough to see; *dēkhal jāh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekhitāh'</i> , <i>dekhitiai</i> ¹ 2. <i>dekhitāh'</i> ² 3. <i>dekhuit</i> , <i>dekhitai</i>	<i>dekhitaiinh'</i> <i>dekhit'hūnh'</i> <i>dekhitaiinh'</i>	<i>dekhitāh'</i> , <i>dekhitiai</i> ¹ <i>dekhitūt'</i> "	<i>dekhitaiinh'</i> <i>dekhit'thūnh'</i> ³

Optional forms, (1) *dekhitī*; (2) *dekhitē*, *dekhit'hāk*, *dekhit'hik*; fem. *dekhitāh'*; (3) *dekhit'thūnh'*. Some people say *dekhaitāh'* instead of *dekhitāh'*, and so throughout.

Present Definite, I am seeing—

Masculine, *dekhait chhī*, or *dekhaitchhī*, and so throughout.

The 3rd person singular is commonly *dekhaitchh'*.

Feminine, *dekhait' chhī* or *dekhaitchhī*, and so throughout.

The verb *thikāh'* may be substituted for *chhī* throughout.

Imperfect, I was seeing—

Masculine, *dekhait chhālāh'* or *dekhaitchhālāh'*, and so throughout.

Feminine, *dekhait' chhālāh'* or *dekhaitchhālāh'*, and so throughout.

The verb *rahī* may be substituted for *chhālāh'* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh^hlai</i> ¹ 2. <i>dekh^hlāh</i> ² 3. <i>dekh^hlak, dekh^hlai</i>	<i>dekh^hlainh¹</i> ³ <i>dekh^hlahūnh¹</i> <i>dekh^hlakainh¹</i>	<i>dēkhal, dekh^hlai</i> ¹ <i>dekh^hlānh¹, dekh^hlāth¹</i>	<i>dekh^hlainh¹</i> ³ <i>dekh^hlāth¹</i> ⁴

Optional forms, (1) *dēkh^hlāh^h, dekh^hlai, dekh^hlai*, the fem. of *dēkhal* is *dēkhal^h*; (2) *dekh^hlā, dekh^hlā, dekh^hlāhā, dekh^hlāhik*, fem. *dekh^hlāh^h, or dekh^hlāh^h*; (3) *dekh^hlainh¹*; (4) *dekh^hlāhūnh¹*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achh^h*, etc., throughout to all persons of the Past. Thus *dēkhal achh^h, dekh^hlai achh^h*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dekh^hlā, dekh^hlā, dekh^hlāhā, dekh^hlāhik*, the Instrumental of the second verbal noun. Thus *dekh^hlā chh^h, I have seen, and so on.*

Pluperfect, I had seen. *dekh^hlā chh^hlāh^h* (or *rah^h*), and so on.

C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, Let me sleep, *sūtū*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sutit^h*, as in the Transitive Verb.

Present Definite, I am sleeping, *sutait chh^h*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sutait chh^hlāh^h*, etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
		First variety.	
		<i>sut^hli achh^h</i> , etc., after the analogy of Transitive Verbs.	
		Second variety.	
Form 1.	Form 2.	Form 1.	Form 2.
1. <i>sut^hli, sut^hlai</i> ¹ 2. <i>sut^hlāh</i> ² 3. <i>sūtal</i> ³	<i>sut^hli, sut^hlai</i> ⁴ <i>sut^hlāh</i> ⁴	1. <i>sūtal chh^h</i> 2. <i>sūtal chh^hh^h</i> 3. <i>sūtal achh^h</i>	<i>sūtal chh^h</i> <i>sūtal chh^hh^h</i>
Optional forms, (1) <i>sut^hlāh^h, sut^hlā, sut^hlā, sut^hlāhā, sut^hlāhik</i> ; fem. <i>sut^hlāh^h, or sut^hlāh^h</i> ; (2) <i>sut^hlai</i> ; fem. <i>sūtal</i> ; (3) <i>sut^hlanh¹</i> ; fem. <i>sut^hlāh, sut^hlāh</i> .		Feminine <i>sūtal^h chh^h</i> , and so on. Any form of the Auxiliary may be used.	
Pluperfect, I had slept, <i>sutal chh^hlāh^h</i> , etc., as in the Perfect.			

D.—Verbs whose roots end in *āb*; *pāeb*, to obtain; first and third forms only given. Present Part., *pāibait* or *pāit*; Past Part., *pāol*; Root, *pāh*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb, pāob</i>	<i>pāū</i>	<i>paitāh^h</i>	<i>pāol, paulai</i>	<i>pāol achh^h or paul^h chh^h</i>	<i>paut^h chh^hlāh^h</i>
2. <i>pābāh</i>	<i>pāibāh, pāubāh</i>	<i>pābāh</i>	<i>paitāh</i>	<i>paulāh</i>	...	...
3. { I. <i>pātau, pābau</i> III. <i>pābath^h</i>	<i>pāet, pāot</i> <i>paitāh, paulāh</i>	<i>pātau, pāban</i> <i>pābath^h</i>	<i>pābait</i> <i>paitāh^h</i>	<i>paulak</i> <i>paulanh^h</i>	...	...

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *khāeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *khāeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāi</i>	<i>khāeb</i>	<i>khaitāh^h</i>	<i>khāel</i>	<i>jāeb</i> , to go. Past Part., <i>gāl</i> .
2. <i>khāh</i>	<i>khāibāh</i>	<i>khaitāh</i>	<i>khailāh</i>	<i>karab</i> , to do. Past Part., <i>kail</i> .
3. { I. <i>khāau</i> III. <i>khāth^h</i>	<i>khāet</i> <i>khaitāh</i>	<i>khāet</i> <i>khaitāh^h</i>	<i>khailak</i> <i>khailanh</i>	<i>dhurab</i> , to seize, place. Past Part., <i>dhail</i> .
				<i>dāo</i> , to give. Past Part., <i>dāl</i> .
				<i>lēb</i> , to take. Past Part., <i>lēl</i> .
				<i>hoeb</i> or <i>huib</i> , to become. Past Part., <i>bhēl</i> .
				<i>marab</i> , to die. Past Part., <i>mul</i> or <i>maral</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dēsa hai kaūchana purī,
Dēsa bhalū pai bhākhā burī.
Rahalū Maggaha kahalū 'rē',
Tekarū-lū kū marahē rē?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?¹

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

contained at different times three famous capital cities. The oldest was Rāja-grīha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-grīha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-grīha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśoka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

19526.

¹ Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh ; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oriyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithili spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithili of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oriyā, and is known as Kuṛumālī, and the other in Western Malda, where it is called Khoṇṭāi, and is bounded on the North and West by Maithili, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Number of speakers.		Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—				
		Patna	1,551,362	
		Gaya	2,067,877	
		Bhagalpur	7,195	
		Monghyr	1,019,000	
		Palamau	150,000	
		Hazaribagh	1,069,000	
		Singhbhum	25,867	
		Surai Kulā State	34,815	
		Kharsāwān State	987	
TOTAL FOR STANDARD MAGAHĪ .				5,926,103
B.—Eastern Magahī—				
		Hazaribagh	7,333	
		Ranchi	8,000	
		Manbhum	111,100 ¹	
		Kharsāwān State	2,957	
		Bamra State	4,194	
		Mayūrbhanja State	280	
		Malda	180,000	
TOTAL FOR EASTERN MAGAHĪ .				313,864
GRAND TOTAL FOR MAGAHĪ .				6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahī, within the Lower Provinces of Bengal, but outside the area in which Magahī is the vernacular language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24-Parganas	19,500	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,800	
Khulna	900	
Dinājpur	2,900	
Rajshahi	1,100	
Rangpur	900	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Nonkhali	64	
Tippera	400	
Cuttack	80	
Puri	180	
Balasore	170	
Ranchi	20,141	Spoken in the North of the District by immigrants from Hazaribagh.
Jashpur State	1,500	
TOTAL	231,485	

Table showing the estimated number of speakers of Magahī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL	33,365	

NOTE.—Nearly all those are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables :—

Number of people speaking Magahī at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,485
" " " " in Assam	33,365
TOTAL	6,504,817

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhman̄s for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word ‘*rē*’. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-vēda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archaeological Survey of India, and in the present writer's Notes on the District of Gayā.¹

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadhī' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language. Part III. Magadhī Dialect of South Patna and Gaya. Part VI. South-Maithilī-Magadhī Dialect of South Munger and the Bārī Subdivision of Patnā.* Calcutta, 1883 and 1886.

KEILLOGG, the Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated.....the colloquial dialects of.....Magadha.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahī.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *ā*. Thus मार *mārā*, beat thou. There is the same confusion of ख *sh* and क *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters ष *ś* and स *s* are both pronounced like the *s* in 'sin.'² The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारलक *māral³kaī*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahī, and not as 'or' as in Maithilī. A final अ *a* is not usually³ pronounced in

¹ Calcutta, 1893.

² *Idem ante*, p. 21, for further details.

³ A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal'thin*, he (honorific) saw him (honorific), we may have *dekhal'thīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *aī* (or *ai*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *ai*) is changed to *aū* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *aū* or *ū*. The letter *ō* is often substituted for *aū*. The following examples illustrate this rule :—

Rām lar'kā-kē mārāl'kaī, Ram beat the child.

Rām toh'rā lar'kā-kē mārāl'kaū, Ram beat *your* child.

Ok'rā gārī-mē kaūn māl haī, What goods are there in his cart ?

Toh'rā gārī-mē kaūn māl haū, What goods are there in *your* cart ?

Dekhal'thin, he has seen His Honour.

Dekhal'thun, he has seen Your Honour.

Ōkar bhāi āil'thī haī, his brother has come.

Tōhar bhāi āil'thū haū, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *ai*), *aū* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl'kaī* or *mārāl'kaik*; *mārāl'kaū* or *mārāl'kaük*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha hal'ū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hi*, I am, instead of the very common Maithilī *chhi*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *ai*, *i* to *ū*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor^awā*, (redundant) *ghorawā*, a horse. The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

Number.—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghorā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, in a horse: *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *mālī*, *mālī*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *satē*, from or by; *lā*, *lē*, *khātīr*, *lāgī*, for; *mē*, *mē*, *mē*, in; *k*, *ke*, *kē*, of. Before the post-position *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal^a-ak*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dekhal*, seeing; oblique form *dekhlā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.							
Nom.	—	<i>ham</i>	<i>tū</i> , <i>tō</i>		<i>ap^ane</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham^ari</i>	<i>tōrā</i>	<i>toh^ari</i>	<i>ap^ane</i>	<i>eh</i>	<i>oh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōri</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>tōrā</i> , (f.) <i>tōri</i>	{ <i>tōhar</i> , <i>tohār</i> , <i>tohare</i>	{ <i>ap^ane-ke</i> <i>apan</i>	{ <i>ē-kar</i> , <i>eh-ke</i> , etc.	{ <i>ō-kar</i> , <i>oh-ke</i> , etc.
Plur.							
Nom.	<i>hamanī</i>	<i>ham^aranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>inh</i>	<i>un^a</i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kā</i> , <i>kō</i> , <i>kaun</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>	<i>ka</i> , <i>kōi</i> , <i>kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kūhe</i>	<i>kekaro</i> , <i>kaunō</i>
Gen.	<i>jē-kar</i> , <i>jeh-ke</i> , etc.	<i>tē-kar</i> , <i>teh-ke</i> , etc.	<i>kē-kar</i> , <i>keh-ke</i> , etc.		
Plur.					
Nom.	<i>jē</i> , <i>jinh^akanī</i>	<i>sē</i> , <i>tinh^akanī</i>	<i>kē</i> , <i>kinh^akanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchhu</i> , <i>kuchchho</i> or <i>kuch^ahha-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

NOTE.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham^aninh*, *ham^aranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham^anin*, and so on. From *ī*, we have, *inhanh*, *inhanī*, *ikh^anin*, *akh^anī*, *ekh^anī*, *inh^akanhī*, *inh^akā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *k^arā*. Thus, *ē-kar*, *ek^arā*; *ō-kar*, *ok^arā*; *jē-kar*, *jek^a-rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus, Dat. sing., *ek^arā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantive.

Present, I am, etc.					Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> ¹	—	<i>hī</i> ²	—	<i>halū</i> ¹	—	<i>halī</i> ²	—
2	<i>hē</i> ³	<i>hahin</i> ¹	<i>hā</i> ²	<i>hahun</i> ⁶	<i>halē</i> ³	<i>hal^ahin</i>	<i>halā</i> ⁴	<i>hal^ahun</i>
3	<i>hai</i> ⁷	<i>hahin^a</i>	<i>hā</i> ²	<i>hain</i> ¹⁰	<i>hal^a</i>	<i>hal^ahin^a</i>	<i>halan</i> ⁷	<i>hal^athin^a</i>

Optional forms:—

¹ *Hakī*, *hikū*; ² *hai*; ³ *hā*, *hē*, *hai*, *hahī*, *hakī*; fem. *hī*, *hē*; ⁴ *hakin*; ⁵ *hahū*, *hahō*, *hahū*; ⁶ *hakhun*; ⁷ *hā*, *hē*, *hō*, *hā*, *has*, *hakoi*, *hahī*; ⁸ *hakhin*; fem. *hakhin*, *hakhini*; ⁹ *hath*, *hathi*; ¹⁰ *hathin*; fem. *hathin*, *hathini*.

Optional forms:—

¹ *Halī*; ² *haliai*; ³ *halā*, *halē*, *hal^ahī*, *halī*; fem. *halī*, *halī*; ⁴ *halōh*, *hal^ahū*, *hal^ahō*, *hal^ahū*; ⁵ *halai*, *hal^ahī*; fem. *halī*; ⁶ *hal^a-khin*; fem. *hal^akhin*, *hal^akhini*; ⁷ *hal^athī*; fem. *halin*; ⁸ fem. *hal^athin*, *hal^athinī*.

B.—Transitive Verb.—*Dēkhab*, to see. Root, *dēkh*.

Verbal nouns. 1, *dēkhab*, obl. not used; 2, *dēkhal*, obl. *dekh*lā*; 3, *dēkh*, obl. *dēkhe*.

Participles, Pres. *dēkhit*, *dēkhat*, *dekhait*; fem. -*tī*; obl. -*te*; Past. *dēkhal*; fem. -*tī*; obl. -*le*.

Conjunctive Participle, *dēkh ke* or *dēkh kar*.

Simple Present, I see, etc. *Present Conditional*, (if) I see, etc.

Past, I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhū¹</i>	—	<i>dēkhū²</i>	—	<i>dekh*lū¹</i>	—	<i>dekh*tī²</i>	—
2	<i>dēkh³</i>	<i>dekh*hin</i>	<i>dēkhā⁴</i>	<i>dekh*hun</i>	<i>dekh*lē⁵</i>	<i>dekhhal*hin</i>	<i>dekh*tā⁶</i>	<i>dekhhal*hun</i>
3	<i>dekhai⁷</i>	<i>dekh*hin⁸</i>	<i>dēkhat⁹</i>	<i>dekh*thin¹⁰</i>	<i>dekh*lak¹¹</i>	<i>dekhhal*kan¹²</i>	<i>dekhhal*tī¹³</i>	<i>dekhhal*thin¹⁴</i>

Optional forms:—

¹ *dēkhī*; ² *dekhiai*; ³ *dēkhē*, *dēkhā*, *dēkhē*, *dēkh*hi*; fem., *dēkhī*, *dēkhī*, *dēkhū*; ⁴ *dēkhāh*, *dekh*hū*, *dekh*ho*, *dekh*hū*; ⁵ *dēkhē*, *dēkhas*; ⁶ *dekh*khin*; fem. *dekh*khin*, *dekh*khinī*; ⁷ *dēkhī*, *dekh*thī*; ⁸ *dēkhin*, *dekh*thin*; fem., *dekh*thin*, *dekh*thinī*.

Optional forms:—

¹ *dekh*li*; ² *dekh*liai*; ³ *dekh*lē*, *dekh*lē*, *dekh*lē*; fem. *dekhī*, *dekh*tī*, *dekh*tū*; ⁴ *dekh*ldh*, *dekhhal*hoi*, *dekhhal*ho*, *dekhhal*hu*; ⁵ *dekh*kai*, *dekhhal*kai*; fem. *dekh*li*; ⁶ *dekh*lan*, *dekhhal*khin*; fem., *dekh*lin*, *dekhhal*kin*, *dekhhal*khin*, *dekhhal*khinī*; ⁷ *dekhhal*hin*, *dekhhal*kathin*; fem., *dekhhal*thin*, *dekhhal*thinī*.

Future, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhab¹</i>	—	<i>dekh*bai</i>	—	Wanting	Wanting	Wanting	Wanting
2	<i>dekh*bē²</i>	<i>dekhab*hin</i>	<i>dekh*bā³</i>	<i>dekhab*hun</i>	Wanting	Wanting	<i>dekh*hiā⁴</i>	Wanting
3	Wanting	Wanting	Wanting	Wanting	{ <i>dēkhī</i> <i>dēkhat⁵</i>	<i>dekhhal*hin⁶</i>	{ <i>dekh*hiā⁴</i> <i>dekh*lan⁷</i>	<i>dekhhal*thin⁸</i>

Optional forms:—

¹ *dekh*bō*, *dekh*baū*; fem. *dekh*bī*; ² *dekh*bā*, *dekh*bē*, *dekhabā*, *dekhab*hi*; fem. *dekh*bī*, *dekh*bī*, *dekh*bū*; ³ *dekh*bāh*, *dekhab*hu*, *dekh*ho*, *dekh*hu*;

Optional forms:—

¹ *dekh*hiāh*; ² *dekh*tai*; ³ *dekh*hin*, *dekh*khin*; fem. *dekh*khin*, *dekh*khani*; ⁴ *dekhhal*thī*; fem. *dekh*thin*; ⁵ fem. *dekhhal*thin*, *dekhhal*thinī*.

Past Conditional, (if) I have seen, etc.

	Form I	Form II	Form III	Form IV
1	<i>dekhaitū¹</i>	—	<i>dekhaitī</i>	—
2	<i>dekhaitē</i>	<i>dekhait*hin</i>	<i>dekhaitā</i>	<i>dekhait*hun</i>
3	<i>dekhait</i>	<i>dekhait*hin</i>	<i>dekhaitan</i>	<i>dekhait*thin</i>

The Imperative is the same as the Simple Present. Precative Forms are *dekhab*hi*, *dekh*hiā*, and *dēkhī*.

Present Indefinite, I see; *dēkha hi* or *dēkhe hi*, and so throughout, conjugating the Auxiliary Verb.

Past Indefinite, I saw; *dēkha halū*, or *dēkhe halū*, and so throughout.

Present Definite, I am seeing; *dekhait* (*dēkhit* or *dēkhat*) *hi*, and so throughout.

Imperfect, I was seeing; *dekhait* (etc.) *halū* and so throughout.

¹ Or *dekh*tū*, or *dekhilū*, and so throughout. The word *hal* may be added throughout. Thus *dekhaitū hal*. Optional forms as in the Past of the Auxiliary.

Perfect, I have seen, formed by adding *hai*, *hē*, *ha*, or *hā* to the Past. Thus, *dekh*tū hai*, I have seen. *Pluperfect*, I had seen, similarly formed by adding *hal* or *halai*. Thus *dekh*tū hal*, I had seen.

C.—Neuter Verbs.—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *halū* not that of *dekh*tū*. Thus 3, Form I, *giral*, he fell. So *gir*tū hai*, I have fallen.

D.—Verbs whose roots end in ā ; *pāeb*, to obtain. Pres. Part., *pāwat*, *pāit*.

	Simple Pres.	Future.	Past.	Past Conditional.	Forms containing <i>au</i> , like <i>pautū</i> , <i>pautā</i> , are only used in the case of transitive verbs, except <i>khāeb</i> , to eat, which does not use such forms. They are never used in the east of the Magahi tract.
1	<i>pāū¹</i> or <i>pāwī</i>	<i>pāeb</i>	<i>pautū</i> or <i>paitū</i>	<i>pautū</i> or <i>paitū</i>	
2	<i>pāwā</i>	<i>pautā</i> or <i>pābā</i>	<i>pautā</i> or <i>paitā</i>	<i>pautā</i> or <i>paitā</i>	
3	<i>pāwath</i>	<i>pāi</i> , <i>pāit</i>	<i>pautak</i> or <i>paitak</i>	<i>pāwat</i> or <i>pāit</i>	

E. Irregular Verbs.

Jāeb, to go; Past Part., *gēl*.
Karab, to do; " *kail*.
Marab, to die; " *muil* or *mūl*.
Dēh, to give; " *dēl* or *dihal*.
Lēb, to take; " *lēl* or *lihal*.
Hōeb, to become; " *hōl*, *hōil* to *bhāl*.

BHOJPURI.

<i>Lāṭhī-mē guṇa bahuta haī,</i>	<i>sadā rākhihā saṅga,</i>
<i>Naddī nāra agāhu jula,</i>	<i>tahā bachāwai aṅga.</i>
<i>Tahā bachāwai aṅga,</i>	<i>jhapāṭa kuttō-kē mārai :</i>
<i>Dushmana dāwāgira,</i>	<i>hōe tina-hū-kē jhārai.</i>
<i>Kaha Gīri-dhara Kabi-rāya,</i>	<i>bāta bādhā yaha gāṭhī,</i>
<i>Saba hathyāra-kē chhāri</i>	<i>hātha-mē rākhā lāṭhī.</i>

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.O.S.)

Great the virtues of the Stick !
 Keep a Stick with you alway—
 Night and day, well or sick.

When a river you must cross,
 If you'd save your life from loss,
 Have a stout Stick in your hand,
 It will guide you safe to land.

When the angry dogs assail,
 Sturdy Stick will never fail.
 Stick will stretch each yelping hound
 On the ground.

If an enemy you see,
 Stick will your protector be.
 Sturdy Stick will fall like lead
 On your foeman's wicked head.

Well doth poet Girdhar say
 (Keep it carefully in mind)
 ' Other weapons leave behind,
 Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, Bhoj'purī,¹ is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh'sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bihār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Albā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj'purī.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square

Bhojpurī compared with the other Bihārī dialects.

miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the

Pronunciation compared.

west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o in *hot*' colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *aw* in *awl*.¹ This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*.
 Declension and conjugation compared. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities. The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṭ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bārē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwarīā.¹

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpurī,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *kā*; in the Western dialect it is *kā* or *kāi*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hāwē*, I am, of the East has become *hauē* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailē* for ‘I did’. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kailē*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aĩ*. The above are only the most noteworthy points of difference between the two main forms of Bhojpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpurīā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

* Nagpurīā.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadri and is called by the Muṇḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the '*Madhya-dēśa*,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard	4,324,293
Northern Standard, viz. :—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,500 ¹
Sarwariā	3,353,151 ¹
	<hr/>
	TOTAL 6,165,151
Western Dialect	3,939,500
Nagpuriā	594,257
Madhēsi	1,714,036
Thārū Bhojpuri	39,700
	<hr/>
	TOTAL 16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Domrā.

Table showing the estimated number of speakers of Bhojpurī, within the Lower Provinces of Bengal, but outside the Area in which Bhojpurī is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24-Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinaipur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Noakhali	162	
Tippura	2,200	
Bhagalpur	7,406	
Cuttack	350	
Puri	340	
Balasoro	920	
Jashpur State	200	
TOTAL	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home	20,000,000
" " " " elsewhere in the Lower Provinces	346,878
" " " " in Assam	65,730
Total	<u>20,412,608</u>

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbī, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pūrab, Pūrb*, 'the East,' from Skt. *pūrva* or *pārba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEEA (*pūrbiyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patxiah.....resolved to follow Xerchan (Sher Khan) and try his fortune against him and they met close to the river Gangos before it unites with the river Jamona, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives call PUEBA." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PUEB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUBOP" *Thevenot*, v. 197.

1881. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEAIS swaggered about our streets as if they had done it all.....".

Attar Singh loquitur, by 'Snoar,' in an Indian paper, the name and date lost.

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The character in general use in writing Bhojpurī is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Written Character. Pronunciation.

There is a marked difference between the pronunciation of Bhojpurī and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpurī, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpurī, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ° over the consonant containing this vowel. Others write ° after it. Others write : after it, and others repeat the letter अ *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल°; by others देखलः; by others देखल:; and by others देखलअ. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā̃*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpurī. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The **Rule of the Short Antepenultimate** occurs in Bhojpurī as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *i*. Thus, the third person Past of *māral*, to strike, is *mar^alas*, he beat, not *mārⁱlas*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpurī, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ° above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpurī Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpurī, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpurī has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *•gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṭī*, *bāṛī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōṛī*, (long) *ghōṛ^owī*, (redundant) *ghōṛauī*. The long form sometimes ends in *ē* instead of *ī*. Thus, *ghōṛ^owē*. All these forms may have their termination nasalised. Thus *ghōṛ^owā*. The short form may be weak (as *ghōṛ*) or strong (as *ghōṛī*).

Number.—Plural is formed by adding *ni*, *uh*, or *n*, and shortening a preceding long vowel. Thus *ghōṛā*, horse, *ghōṛani*, *ghōṛanh*, or *ghōṛan*, horses; *ghar*, a house, pl. *gharani*, *gharanh* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *log*, people. Thus *ghōṛā sabh*; *rājā log*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ā* respectively, before which a final *ī* is elided, and a final *i* or *ū* is shortened. Thus, *ghōṛē*, by a horse; *ghōṛā*, on a horse; *phal*, a fruit, *phalē*, *phalā*: *mālī*, a gardener; *mālīē*, *mālīā*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *ā*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar^otē*, by; *khāṭir*, *lāg*, *lā*, for; *sē*, *lē*, from; *k*, *ke*, *kāi*, of; *mē*, *mā*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōṛak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kī*. Thus *rājā-ke mander*, the king's palace; but *rājā-kā mander-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *al* have an oblique form in *lī*. Thus *dēkhal*, seeing; *dēkh^olā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing; *dēkhē-lī*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tā</i> or <i>tē</i>	{ <i>rauwā</i> <i>rawā</i> <i>raurā</i> as nom.	<i>ap^one</i>	<i>ī</i> , <i>ihē</i> , <i>ihā</i>	<i>ū</i> , <i>ō</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham^orī</i>	<i>tohi</i> or <i>tō</i>	<i>toh^orī</i>		<i>ap^onā</i>	<i>ehi</i> , <i>ehē</i> , <i>ihā</i>	<i>ohi</i> , <i>oh</i> , <i>ō</i> , <i>uhā</i>
Gen.	<i>mōr</i> , <i>mōre</i>	<i>ham rī</i> , <i>ham^ore</i>	<i>tōr</i> , <i>tōre</i>	<i>tohār</i> , <i>toh^ore</i>	<i>rāur</i> , <i>raure</i>	<i>apan</i> , <i>appan</i> , or <i>ap^one</i> .	<i>eh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham^onī-kā</i>	<i>ham^oron</i>	<i>toh^onī-kā</i>	<i>toh^oran</i>	{ <i>rauran</i> <i>rawan</i> Ditto.	<i>ap^onan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham^onī</i>	<i>ham^oron</i>	<i>toh^onī</i>	<i>toh^oran</i>		<i>ap^onan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing.					
Nom.	<i>jē, jawan, jauu</i>	<i>sē, tē, tawan, taun</i>	<i>kē, kawan, kaun</i>	<i>kā</i>	<i>keū, kēhu, kaunō</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, kethī</i>	{ <i>keū, kehū, kaunō</i> <i>kek^oro, kathiyo.</i> <i>kek^oro</i>
Gen.	<i>jeh-ke, jēkar, jek^ore</i>	<i>teh-ka, tēkar, tek^ore</i>	<i>keh-ke, kēkar, kek^ore</i>	{ <i>kā-ke, kāhe-ke,</i> <i>kethī-ke</i>	
Plur.					
Nom.	<i>jinh-kā, jawan, jauu</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawan, kaun</i>	Anything, something, is <i>kachhu, kuchchho</i>	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>	or <i>kuchhuo</i> . Declined like a substantive.	
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *wāhī*; of *jē*, *jāhī*; of *tē*, *tāhī*; of *kē*, *kāhī*. For *teh*, we can substitute *tehi* or *tē*; for *sh*, *ohi* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *ī*. The others can be formed by analogy. *Ek^onī* *inhan*, *inhanh*, *inh^onī*; so *ok^onī*, *unhan*, etc.; *jek^onī*, etc. The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōrī*, *ham^orī*, and so on.

All these genitives have an oblique form in *ī*, viz. *mōrā*, *ham^orā*, *tērā*, *toh^orī*; so also *ek^orī*, *ok^orī*, *jek^orī*, *tek^orī* and *kek^orī*. These can be used as fresh oblique bases of the Pronoun. Thus *rōrā-sē*, from me; *ek^orī-sē* from this, and so on. In the plural they become *ham^oran*, *toh^oran*, *ek^oran*, etc.; thus *ham^oran-sē*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sā* may be added to the second or third person to show the plural number or respect. Thus *dēkhā-lā-sā*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>baṛṭṭ</i>)	—	<i>baṛṭṭ</i> or <i>bānī</i>	<i>bāṛgū</i>	(<i>hāwṭṭ</i>)	—	<i>hāwṭṭ</i> , <i>hāṭṭ</i>	<i>hāwṭgū</i>
2	<i>bāṛ</i> , <i>bāṛē</i> , <i>baṛasi</i> , <i>bāṛas</i>	<i>bāṛis</i>	<i>bāṛd</i> , <i>bāṛdh</i>	<i>bāṛū</i>	<i>hāwē</i> , <i>hāwas</i> , etc.	<i>hāwis</i>	<i>hāwā</i> , <i>hāwāh</i>	<i>hāwā</i>
3	<i>bā</i> , <i>bāṛē</i> , <i>bāṛa</i> , <i>bāṛō</i> , <i>baṛasi</i> , <i>baṛasu</i> , <i>bāṛas</i>	—	<i>bāṛan</i>	<i>bāṛin</i>	<i>hā</i> , <i>hāwē</i> , <i>hāwasī</i> , <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwān</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rah^hlṭṭ</i>)	—	<i>rah^hlṭṭ</i>	<i>rah^hlyū</i>	(<i>rah^hṭṭ</i>)	—	<i>rah^hṭṭ</i>	<i>rah^hū</i>
2	<i>rah^hlṭ</i> <i>rah^hlas</i>	<i>rah^hlṭi</i> <i>rah^hlis</i>	<i>rah^hlā</i> <i>rah^hlāh</i>	<i>rah^hlū</i>	<i>rah^h</i> <i>rah^has</i>	<i>rah^hi</i> <i>rah^his</i>	<i>rah^hā</i> , <i>rah^hāh</i>	<i>rah^hā</i>
3	<i>rah^hal</i> , <i>rah^hlē</i> , <i>rah^hlasi</i> , <i>rah^hlas</i>	<i>rah^hli</i>	<i>rah^hlan</i>	<i>rah^hli</i>	<i>rah^hi</i> <i>rah^hasi</i> , <i>rah^has</i>	<i>rah^hi</i>	<i>rah^han</i>	<i>rah^hin</i>

Sometimes the *h^h* is dropped. Thus *ralṭṭ*, I was.
The Strong Verb Substantive is *hōkhal*, to become, conjugated regularly.
The Negative Verb Substantive is *nahṭṭhṭ* or *nahṭṭhṭi*, I am not, conjugated regularly but only in the present tense.

B—Finite Verb—

Verbal Nouns.—(1) *dēkh*, obl., *dēkhe*; (2) *dēkhal* (infinitive), obl., *dekh'ā*; (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing.'

Participles.—Pres. *dēkhat*, *dēkhit*, *dekhait*; Fem., *dekh'ti*, etc.; obl., *dekh'ā*, etc.: Past, *dēkhal*; Fem., *dekh'li*; obl. *dekh'ā*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

Simple Present.—I see, etc.; and **Present Conditional (if) I** see, etc.

Present Indicative, I see, etc., I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkhō</i>)	—	<i>dēkhī</i>	<i>dēkhyā</i>	(<i>dēkhā-lō</i>)	—	<i>dēkhi-lī</i> <i>dēkhi-lē</i>	<i>dēkhā-lyā</i>
2	<i>dēkh</i> , <i>dēkhō</i> <i>dekhasi</i> , <i>dēkhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhōh</i>	<i>dēkhū</i>	<i>dēkhā-lē</i> <i>dēkhe-lē</i>	<i>dēkhā-lisi</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lū</i>
3	<i>dēkhō</i> , <i>dēkha</i> , <i>dēkhō</i> , <i>dekhasi</i> , <i>dekhasu</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dekhani</i>	<i>dēkhin</i>	<i>dēkhā-lī</i> <i>dēkhe-lū</i>	<i>dēkhā-lī</i>	<i>dēkhā-lē</i> , -lan, -lani <i>dēkhe-lē</i> , -lan, -lani	<i>dēkhā-lin</i>

Past, I saw, etc.

Future, I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dekh'lō</i>)	—	<i>dekh'lī</i>	<i>dekh'lyā</i>	(<i>dekh'bō</i>) (<i>dekh'baū</i>)	—	<i>dēkhab</i> , <i>dekh'bī</i> <i>dekhihā</i>	<i>dēkhib</i> , <i>dekh'li</i>
2	<i>dekh'lē</i> <i>dekh'tas</i>	<i>dekh'li</i> <i>dekh'tis</i>	<i>dekh'lā(h)</i>	<i>dekh'lū</i>	<i>dekh'bē</i>	<i>dekh'bī</i> <i>dekh'bis</i>	<i>dekh'lā(h)</i>	<i>dekh'lū</i>
3	<i>dekh'lā</i> <i>dekh'tas</i> <i>dekh'tasi</i>	<i>dekh'li</i>	<i>dekh'lan</i> <i>dekh'tani</i>	<i>dekh'tin</i>	<i>dēkhi</i>	—	<i>dekhihē</i> <i>dekhihen</i>	—

Past Conditional, I had seen, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	(<i>dekh'tō</i>)	—	<i>dekh'tī</i>	<i>dekh'tyā</i>
2	<i>dekh'tō</i> <i>dekh'tas</i>	<i>dekh'ti</i> <i>dekh'tis</i>	<i>dekh'tā(h)</i>	<i>dekh'tū</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dekh'tō</i> <i>dekh'tas</i> <i>dekh'tasi</i>	<i>dekh'ti</i>	<i>dekh'tan</i> <i>dekh'tani</i>	<i>dekh'tin</i>

¹ or *dekhiti*, and so throughout.

The **Imperative** is the same as the Simple Present. **Preca-tive Forms** are, singular, *dekhihē*, *dēkhū*, *dekh'lō*; Plural, *dekhihā*, *dekhihau*, *dēkhi*, *dekh'bā*.

Present Definite. I am seeing, *dēkhat bānī*, and so on. Contracted form *dekh'tānī*, or *dekh'tānī* and so on. The participle does not change for gender or number.

Imperfect, I was seeing, *dēkhat rah'lī*, or *dēkhat rahī*, and so on. The participle does not change for gender or number.

Perfect, I have seen, formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dekh'lī hā*, I have seen: *dekh'lā hā*, you have seen. *Hā* may be substituted for *hā* and *hā* for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekḥ'lē būnī*, I have seen, *dekḥ'lē bārā*, you have seen, and so on.

Pluperfect, I had seen, *dekḥ'lē rah'li* or *rahī* and so on. The syllable *hā* may be added. Thus, *dekḥ'lē rah'li hā*. In the second person, and in the third person singular, *hā* is used instead of *hī*.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'li* and *gir'las*, we may have also *giral* (fem. *gir'li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *giral būnī*, not *gir'li būnī*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'le rah'li* or *rahī*, I had fallen.

D.—Verbs whose roots end in *āw* and *ā*—

Those in *āw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pā ī</i>	<i>pā ī</i>	<i>pāwe-lō</i>	<i>pāi-lī</i>	<i>paulō</i>	<i>paulī</i>	<i>paibō</i>	<i>pāib</i>	<i>pautō</i>	<i>pautī</i>
2	<i>pāwē</i>	<i>pāwā</i>	<i>pāwe-lē</i>	<i>pāiwe-lī</i>	<i>paulē</i>	<i>paulā</i>	<i>paibē</i>	<i>paibā</i>	<i>pautī</i>	<i>pautā</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lī</i>	<i>pāwe-lē</i>	<i>paulas</i>	<i>paulan</i>	<i>pāi</i>	<i>paihē</i>	<i>pāit</i> or <i>pāwat</i>	<i>pautan</i>

Those in *ā* are all neuter verbs, except the active verb *khā*, eat.

Example,—*khāil*, to eat; Pres. Part., *khāit* or *khāt*; Past Part., *khāil*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>khā ī</i>	<i>khā ī</i>	<i>khā-lō</i>	<i>khāi-lī</i>	<i>khāilō</i>	<i>khāilī</i>	<i>khāibō</i>	<i>khāib</i>	<i>khāitō</i>	<i>khāitī</i>
2	<i>khāwē</i>	<i>khāwā</i>	<i>khā-lē</i>	<i>khā-lā</i>	<i>khāilē</i>	<i>khāilā</i>	<i>khāibē</i>	<i>khāibā</i>	<i>khāitē</i>	<i>khāitā</i>
3	<i>khāwas</i>	<i>khāwan</i>	<i>khā-lī</i>	<i>khā-lē</i>	<i>khāilas</i>	<i>khāilan</i>	<i>khāi</i>	<i>khāihē</i>	<i>khāit</i>	<i>khāitan</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāil*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-lī*), he comes, and the Preterite Conditional (*āwē*), (if) I had come. In the other tenses, it is treated as a verb in *a*. Thus *āilī*, I came; *āil*, he came.

E.—Irregular Verbs—

<i>karal</i> , to do;	Past Part. <i>karal</i> or <i>kail</i> , Conj. Part. <i>ke</i> or <i>kā</i>
<i>dharal</i> , to place, seize;	" <i>dharal</i> or <i>dhail</i> , " <i>dhai</i> or <i>dhā</i>
<i>mar</i> , to die;	" <i>maral</i> or <i>māal</i> , Pres. Part., <i>marat</i> or <i>māat</i> .
<i>jāil</i> , to go;	" <i>gail</i> .
<i>dēl</i> , to give;	" <i>dihal</i> or <i>dēl</i> .
<i>lēl</i> , to take;	" <i>lihāl</i> or <i>lēl</i> .
<i>hāl</i> , to become;	" <i>bhail</i> .

F.—Causal Voice, formed by adding *āw* to root. Thus *dekḥāwē-lī*, I cause to see. The double causal adds **wāw*

G.—Potential Passive Voice, formed by adding *ā* to the root. Thus *dekḥāi-lī*, I can be seen

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman̄s muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman̄s, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman̄s of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhikī Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,460,000
Bhagalpur	456,800
Purnea Brāhmaṇs	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithilī dialect used by the Tīrhutia Brāhmaṇs and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhmaṇs, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhmaṇs, and that other higher class people use the Kaithī character :—

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (MAITHILĪ CHARACTER, AS USED BY BRĀHMANS).

(DARBHANGA DISTRICT.)

[illegible]

हमदसममदेही हमअमनावापकनग आपर आउरद्वनकामकहावेहि
 जेखोंगारुहमधर्मकविद्वद्व आउरअपनेकअस्यस्य पापकय
 नस्यवि हमकेविअपनेकवशैकहावेकयो गानहिदी हमराअपन
 बनिहावजै कावाअनआउ तअनउठानआउरअपनावापकममी
 पवननपवनुअअनउठवाकहिबनकीउकवापउक्यादमिकेँदयाके
 नमीहिआउरदोतिकेँउक्यागामनपहि केँउकवाबुझानेनथीहि
 वेशेद्वनकाकहैकेहि जेखोंगारुहमधर्मकविद्वद्व आउरअपनेकअ
 स्यस्यपापकयतस्यवि हमकेविअपनकवशैकहावेकयो गानहिदी
 पव नुवापअपना लोकमउमकहनथीहि जेमउमउठमबुभरहव
 केँहिनपहिवरहआउरहिनका हाथमेँउवापउ वामपनहीपहिवारुआ
 अहममनाकनिअडाआउरआनन्दकरीकि एकउ अहमवशैअज्ञानबुनस
 कोविजिउतस्यवि हेताउ नहु नमेफेविडेहेनस्यवि आउरअनउ लोक
 निआनकदेनँ गनाह

एकजेठवशैअतमेबुनैकअअनउअकममीपद्ववनअनउवाअ
 आउरनावकएकअननक आउरअपनामेवकमउ नमउककेँअप

नान्यवजाकैंपवुनकैकजेग्राकीमिकैकउद्वनकामकंहनकै
 हिउअपानवडागआवनवुमिआउवअपानेकबाप वडुमे
 व कयनहिअविउहेउकीद्वनकावेगानिगेगनाउनअविपवुउ
 जोधकैडीतरनहिगताह एहेउद्वनकबापबाहवअविद्वनका
 बुमारैंगताहउवापाकैउद्वननहिजे देखहमएउक वषम
 अपानेकसेवाकयेवीआउवकहिउअपानेकआछाठलंननवहि
 कैनआउवअपानेहम्माकहिउवागाबावहिदेनजेहमअपाना
 मिमडकमद्विअनन्द कवित्कपवुअपानेकडायेजेरे
 शेजेवगाम्मकमद्विअपानेकममनवि आननअविउंहिवा
 उनअपानेकमावि मिउ वडुठैमेवकवनअवि बाप कनकाक
 हनथीहिजेहेवानक तंमदाहमवेमद्विआउवाजकिडु
 हमवअविसेताहवभिकद्वपवुअनन्द कथन हसितहै
 वडुठिवुन कीथकठडागेहवडागाम्मअनवुनकेविडीउनअ
 विहेउवनवुनकेविडेनअवि=

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT, KATHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMANS.)

को नो मुनु ज्यैके दुई वेद ते गेणि आहि मेस दो छा वापसौ क हठ केहि दे श्री
 वायु-धन सम्पति-मेसौ जे हमन-हिस्ता होरे-से हमना दीस-न जन-ओ हुनका-
 अपन-सम्पति-वादि-देठ धिन्. थै ठिक-दीन-विन ठा-उल-दो दका-वेद-राग
 छिद्र रेख छै-उर दुइ दिश-वठि ठ-ओम-वोतरे-बचपनी मे-अपन-सम्पति-छा
 दे छ. न जन वेसि-छिद्र न बउ कुअ-न जन-वोहि देश मे-महा अष्टा-मठे ज-ओम
 वापना-उठे रहि रे ठ गठे-आओन-वो जे छै-वाहि दिश-नि वासी-रुने सो-
 रे उमो छि जे-नै ठा-दे श्री अना-अपना जिन-सुने-सुगत-वनो वे छै-पठे छै
 ओर-ओहि-दिम डि-सो दे सुगत-जो छि दै छै-अपन पेद-जिने वोहि पठ-आ
 ओन-छे ओन हि-ओअना-छि दै छै-आओन-न जन ओअना-ग्या न जे छै-या विवा
 उठ छे-हमना-वापि-वनि हान शज-जो रे उमो-अधिष्ठ-नो दी पे छे दै छै-ओर हम-
 उजसो-मेने दी-हम अपना-वाप-चांते रे दारे प-आओन-हुनका शौ-उह्ये छि दे-
 ओ नाल-हम धमि-पि उध-ओन-अपने छ-अध द-वापे छै ठ अधि-हम छे नि-अपने छ-
 वेद उह्ये छै-जो म्य न हि दी-हमना-अपन न नि हान-जो नाल ज जे छै-न जन पे छै छै
 आओन-अपना-वाप-रमीप-वठ-परि-न जन वे-अध छि दै छै-ओ ओना
 वाप ओअना-दो जे छै-दध छि दै छै-ओर-दो छै-वोअना-ग्या मे-उप छि के ओ

ડગાડુઆઠેઠશીરુ—વેદાન્નગ—ડબેકિ—વે—શ્રોવાડ—હમઘમ્મઉવિઉઘ—શ્રોનઅ
 પનેકઅમ્મદ્વાપાયૈઠઅદિ—હમ્મશ્રેનિ—અપનેઉ—વેઘપરેવેઘ—વોપનહિદી—
 પરીઉ—વાપ—અપનાન્નેપન—શનુશો—અરુથીરુવે—શગર્યોઉલમ—વસ્ત્ર—પાલુઝે—
 હિન્કા—પરિગાપ—અશ્રિતલિન્કા—લયમે—શ્રોધી—અશ્રોત—પરેપમે—મનહીમહિતાપ
 આશ્રોત—હમ્મનાઠેઠિન્કિ—જાદી—શ્રોત—આનન્ક—પરી—ઊમેપતી—દિહમ્મવેરા—પુદ્દે
 દ્વઠેસેઊપિ—વિઉઠ—અદિ—હેતારેઠદ્વઠ—સેઊપિ—નેદઠઅદિ—આમાન—તજન—અભિ
 ઊન્કિ—આનન્કજે—ઠગઠાલ—શ્રોપનદેઠેયેશ—વેતમેદ્વઠે—વળન—શ્રોધાપ—સમીપ
 પડ્વઠ—તવનેવોવાદા—શ્રોત—નાવડસપ્—હુનઠપ—આમાન—અપના—સેવડ—
 આમેસી—લેજે—અપનાઠગ—વળડે—પુદ્દેઠેપ—દેદીઠીધીડિ—શ્રોદ્વડાસોઠપ્પડુ
 વે—અપનેઉ—ગોદી—આરેઠદ્વિ—અશ્રિત—અપનેઉ—વાપ—વડુઉતસવ—ઊઠેકિ
 અદિ—પરીઉવોકીધપૈ—ગીતન—ગરિગેઠાલ—લેડુડુનકાવાપ—વાલનઆપિ
 ડુનકા—ડુદાવરે—ઠગઠાલ—શ્રોવાપૈ—ઉતરદેઠધિરુ—વેદેજુ—હમરેતેપ—વળન
 મો—અપનેઉ—વેવાડેદી—અશ્રિતગરિમો—અપને—ડમ્મપ્પાઉ—ઉઠ્ઠધન—નહિઉઠ—
 આશ્રિત—અપને—હમ્મનાજહિમો—દ્વાગેનનહિદેઠ—વેહમ્મઅપના—મિત્રસગૃહ—ઠામાન
 ન્દપતિગુ—પરીઉઅપનેઉદેવેઘ—વેવેશ્યા—સગૃહસંગ—અપનેઉ—સમ્પાતિ—બોચે
 અદિ, વેલિન્કા—અપને—ઓળા—નિમિત—વડુઉતસવેઠે—અદિ. વાપડુનકા
 અરુથીરુ—પાઠડગો—સદા—હમ્મના—સમ્પદ—આશ્રિત—વેડિયુ—હમ્મના—અદિ—
 ગોલ—વિઉડુ. પરીઉ—આનન્ક—પતવ—હર્જિત—હેપ—ઉવીગદ્વઠ—ઊમેપતી—
 રેતેરુ—ગોદી—પુદ્દેઠદ્વઠ—ઊપિ—વિઉઠ—અદિ—હેતારેઠદ્વઠ—ઊપિ—નેદઠઅદિ

[No. I.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhī. Ohī-sā̃ ohhoṭṭā kā
A-certain man-to two sons were. Them-from the-younger
 bāp-sā̃ kahal¹kainhī, jē, 'au bābū, dhan-sampatt¹-mē-sā̃ jē
the-father-to said, that, 'O Father, the-property-in-from which
 hamar hissū hōy, sē ham¹rā diyā.' Takhan ō
my share may-be, that to-me be-good-enough-to-give.' Then he
 hun¹kā apan sampatt¹ bāṭ¹ del¹thinhī. Thōrek din
to-them his-own property having-divided gave. A-few days
 bit¹lā-uttar ohhoṭṭā bēṭā sabh-kichh¹-kē (ekatṭhā kā),
on-passing-after the-young son everything (together having-made),
 katah¹ dūr dēs chal-gēl; āor ōṭahī luch¹panī-mē apan
somewhere far country departing-went; and there debauchery-in his-own
 sampatt¹ urā-dēlak. Jakhan ō sabh-kichh¹ kharch kāi
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan ohī dēs-mē mahā akāl paṭ¹nik, āor ok¹rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōc lag¹laik, āor ō jāc-kā ohī dēsak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers-
 sabh-mē-sā̃ ek-gōṭāk-otai rahāi lāgal, jē ok¹rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 ap¹nā khēt-sabh-mē sūgar charāba-lāi paṭ¹haul¹kai, āor ō ohī
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhīmar¹-sā̃ jē sūgar khāit-chhalaik apan pēt bharāi chāhāit-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo ok¹rā nahī kichh¹ dēik. Āor jakhan ok¹rā jñ(gy)ān
and anyone to-him not anything gives. And when to-him sense
 bhelaik, ō bichār-kailak jē, 'ham¹rā bāp-kē banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā̃ adhik rōṭi pakait-chhainhī, āor ham bhūkh-sā̃
eating-of-than more loaves being-cooked-are, and I hunger-from
 maraichhī. Ham ap¹nā bāpak-lag jāob¹, āor hun¹kā-sā̃ kah¹bainhī
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, “au bābū, ham dharmak biruddh āor apⁿek adhyaksh
that, “O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achhⁱ. Ham phērⁱ apⁿek bētā kahābāik y(j)ogy^a
sin have-done. I again your-Honour's son of-being-called fit
 nahⁱ chhī. Ham^arā apan banihār jakā rākhal-jāo.” ‘Takhan ō
not am. Me thine-own labourer like please-to-keep.” ‘Then he
 uṭhal, āor apⁿnā bāpak samīp chalal, parantu jakhan ō pharākahⁱ
arose, and his-own father-of near went, but when he at-a-distance
 chhal, kī ōkar bāp ok^arā dēkhⁱ-kāi dayā kail^athinhⁱ, āor
was, that his father him having-seen compassion made, and
 daurī-kāi ok^arā garā-mē lapatⁱ-kāi ok^arā chumbā lel^athinhⁱ.
having-run him on-the-neck having-embraced to-him a-kiss took.

Bētā hun^akā kahā^akainhⁱ jē ‘au bābū, ham dharmak biruddh āor
The-son to-him said that “O Father, I of-virtue against and
 apⁿek adhyaksh pāp kail-achhⁱ. Ham phērⁱ apⁿek bētā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik y(j)ogy^a nahⁱ chhī.’ Parantu bāp apⁿnā nōkar-
of-being-called fit not am.’ But the-father his-own servants-
 sabh-sā kahā^athinhⁱ jē, ‘sabh-sā uttam bastra bahār (bāhar) kāi
(plur.)-to said that, “all-than excellent clothes out having-made
 hin^akā pahirābāh, āor hin^akā hāth-mē aūthī, paer-mē pan^ahi
this-person clothe, and this-person's hand-on a-ring, feet-on shoes
 pahirābā, āor ham^arā-lokani khāi, āor ānand karī; kiek-tā ī
put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bētā muil chhal, sē phērⁱ jīul achhⁱ; herāel chhal, sē phērⁱ
my son dead was, he again alive is; lost was, he again
 bhētal achhⁱ.’ Āor takhan ō-lokani āna(nd) karāi lag^alāh.
met is.’ And then they-people rejoicing to-do began.

Ō-kar jēth bētā khēt-mē chhalaik. Jakhan ō gharak samīp
His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak śabd sun^alak, āor apⁿnā
arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē apⁿnā lag bajā-kāi, puchhal^akaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, ‘ī kī thikaik?’ Ō hun^akā-sā kahā^akainhⁱ jē, ‘apⁿek
that, “this what is?” He him-to said that, “your-Honour's
 bhāi āel chhathⁱ, āor apⁿek bāp baṛ utsab kailanhⁱ.
brother come is, and your-Honour's father a-great feast has-
 achhⁱ: ē hēt^a kī hun^akā bēś nirōg pāol-achhⁱ.’
made: (for)-this reason that him well safe-and-sound has-found.’
 Parantu ō krōdh kāi bhitar nahⁱ gēlāh. E hēt^a hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar ābⁱ hun^akā bujhābāi lag^alāh. Ō
father outside having-come him to-remonstrate-with began. He
 bāp-kē uttar dēlanhⁱ jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from
 ap^anek sēbā karaichhī, āor kahiō ap^anek ājū(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
 ullānghan nahⁱ kail, āor ap^ane ham^arā kahiō chhāgar-ō nahⁱ
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap^anā mitra-sabhak saṅg ānand karitāh^a.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap^anek ī bēṭā, jē bēsyā-sabhak saṅg ap^anek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampattⁱ khā-gēl-achhⁱ, jēhⁱ āel, ap^ane ok^arā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 baṛ utsab kail-achhⁱ.' Bāp hun^akā kahal^athinhⁱ jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham^arē saṅg chhā, āor jē-kichh^a hamar achhⁱ, sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh^a. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 ī tōhar bhāi muil chhal, phērⁱ jīul achhⁱ: herāel chhal, phērⁱ
this thy brother dead was, again alive is: lost was, again
 bhēṭal achhⁱ.'
met is.'

The next specimen is a letter in Standard Maithilī, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती के आशीख, आगा लछुमनक जुबानो ओ चीठी सौं अहाँ सभक कुशल छेम बूझल, मन आनंद भेल । श्री लछमी देवि के नेना छोट हैन्हि, जेहि सौं ओकर परवरश होइक से अवश्य कर्तव्य थोक । हुनिका माता नहि; अहैं लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस में छौ ६) टा रुपैया छैक, ओ मसाला सभ छैक; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लछमी दाइ के अपने चुपे देबैन्हि, दुइटा रुपैया मसाला बकस अपने राखब; अहैं लै भेजाओल अछि । कोनो बातक मन में अदेशा मति राखो; जे चीज बस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हैब ॥

श्री समधी जी के प्रनाम; आगा भोला साहु के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि; हमार बेटा जेहन छथि से खूब जनैछी; जल्दी रुपैया असल करू, नहिँत पोछू पछताग्रब । बखारोक धान सभ बेच लेलन्हि । एह बेकूफ के कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोबिंद के आशीख ।

	रुपैया	अमोट धारा
रहिकाक पड़ना	२)	२
श्री लछमी दाइ	२)	२
श्री छोटी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikat Durmil Jhā likhit patra.
The-respected Champābatī near (to) Durmil Jhā written letter.

Swastī.

It-is-well (i.e. may-good-luck-attend-you).

Chiramjibī Champābatī-kē āśikh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
 jubānī ō-chiṭhī-saũ ahā sabhak kuśal-chhēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
 bhēl. Śrī Lachh^m-Dēbⁱ-kē nēnā chhōṭ chhainhⁱ,
became. The-respected Lakshmi-Dēbī-to child little is,

jehⁱ-saũ ōkar parbaraś hoik sē abaśya kartabya thīk. Ifunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
 mātā nahⁱ; ahaī lokanik bharōs tēl kūrak nigāh rahainhⁱ.
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.

Ēk bakas pathāol-achhⁱ, sē ahāk hēt^a, ahā rākhab;
One box I-have-sent, that you-of for, you will-keep-(it);
 bakas mē chhau-tā rupaiyā chhaik ō masālā sah chhaik; sē
box in six rupees are and spices all are; that

bakas khōlⁱ dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh^mmi
box opening two rupees and half half all spices Lakshmi
 Dāⁱ-kē ap^ane chuppē debainhⁱ, dui-tā rupaiā masālā bakas
Dāi-to you silently will-give, two rupees spices box

ap^ane rākhab; ahaī lai bhejāol-achhⁱ. Kōnō bātak man mō
you keep; you for I-have-sent. Any things-of heart in
 andēśā matⁱ rākhi; jē chīj bast^a sabh ahāk noksān
anxiety do-not keep; whatever things property all your injured

bhēl-achhⁱ, sē sabh pahūchat, takhan ham niśchint
has-been, that all will-reach-(you), then I easy-in-(my)-mind

haib. Śrī sam^adhī-jī-kē pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover

Bhōlā Sāh^a-kē bahut din bhelainhⁱ, ahā lokani takājā nahⁱ
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainh¹; hamār bēṭā jēhan chhath¹, sē khūb janaichhī;
are-making; my son what-sort, is, that well you-know;
jaldī rupaiā asūl karū, nah¹-ta pichhū pachh¹tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.
Bakhārik dhān sabh bēch-lēlanh¹, ch bēkūph-kē kahā-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when
nik akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

						Rupaiā. Rupees.	Amōṭ dhārā. Mango-conserve slabs.
Rahikāk	pahunā	.	.	.	.	2	2
Of-Rahikā	bridegroom.						
Śrī Lachhamī Dāi.	.	.	.	.	.	2	2
Respected Lakshmi Dāi.							
Śrī chhōṭī janī	.	.	.	.	.	2	2
Respected little girl-folk.							

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmī Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli * fruits; open the box and give two rupees and half the fruit to Lakshmī Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi	2	2
For the little girl	2	2

* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised ; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचवाने ॥
 चिकुर गलण जल धारा । मुख-ससि डर जनि रोअण अंधारा ॥
 तितल बसन तनु लागू । सुनि-हुँ-क मानस मन-मय जागू ॥
 कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥
 ते संकाण भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥
 भनहि बिद्यापति भाने । सुपुरुख कबहुँ न होण नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karae sinānē,
A-fair-one does bathing,
 heraīto hṛidaya harae pacha-bānē.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galao jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi dara jani roae ādhārā.
moon-face (in)-fear as-though weeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to)-the-body ciing,
 muni-hū-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kucha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tō sākāe bhuja-pāsō,
Therefore in-fear in-the-arm-noose,
 bādhi dharia, ghana urata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.
 Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyapati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maina kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (*i.e.*, her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jala-dhārā, mukha-sasi ḍara jani ro, ae ādhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Titu lava sanatana lāgū, muni-hū-ka mānasa Mana-matha jāgū.

Which means, 'There (on her bosom, or Hara,³) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Kṛishṇa, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

² *I.e.*, verb. *sap. sat.*

³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BŌDH'S HARI-BANS.

कतो एक दिवस जखन बिति गेल । हरि पुनु हथगर गोड़गर भेल ॥
 से कोन ठाम जतै नहिँ जायि । कै बेरि अंगनहुँ सौँ बहरायि ॥
 द्वार उपर सौँ धरि धरि आनि । हरखित हसथि जसोमति रानि ॥
 कौसल चलथि मारि कहूँ चाल । जसोमति काँ भेल जिवक जँजाल ॥
 कै बेरि आगि हाथ सौँ छीनु । कै बेरि पकलाह तकला बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibasa jakhana bitī-gēla,
Some days when they-passed,
 Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became.
 Sē kona ṭhāma jatai nahī jāthi,
That what place where not he-goes,
 Kai beri āgana-hū-sō baharāthi.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaka jājāla.
Jasōdā-to he-became of-life the-worry.
 Kai beri āgi hātha-sō chbinu,
How-many times fire his-hand-from she-snatches,
 Kai beri pakalāha takalā binu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Krishna. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिष बिचारो । अभिनब बिरह बेआकुलि नारी ॥
 नलिन सयन नहिं भावे । तनि पथ हेरइति दिवस गमावे ॥
 केओ चानन कर लेपे । केओओ कहइ जिउ रहल सँछेपे ॥
 कोन परि करति निबाहे । सित-कर किरन सतत कर दाहे ॥
 तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥
 भानु-नाथ कबि भाने । रस बुझ महेशुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichārī,		
<i>O-Krishna</i>	<i>understand</i>	<i>having-considered,</i>		
abhinaba	biraha	beākuli	nārī.	
<i>fresh</i>	<i>severance</i>	<i>distraught</i>	<i>the-lady.</i>	
Nalina	sayana	nahī	bhābē,	
<i>Lotus</i>	<i>bed</i>	<i>not</i>	<i>pleases,</i>	
tani	patha	heraīti	dibasa	gamābē.
<i>his</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>she-passes.</i>
Keo	chānana	kara	lēpē,	
<i>Some</i>	<i>sandal</i>	<i>do</i>	<i>anointing,</i>	
keao	kahai	jiu	rahala	sāchhēpā.
<i>some</i>	<i>say</i>	<i>life</i>	<i>was</i>	<i>in-danger.</i>
Kona	pari	karati	nibāhē ?	
<i>What</i>	<i>on</i>	<i>will-she-make</i>	<i>recourse ?</i>	
Sita-kara	kirana	satata	karu	dāhē.
<i>Moon</i>	<i>rays</i>	<i>continually</i>	<i>do</i>	<i>burning.</i>
Tapa	jani	karai	sakāmē,	
<i>Austerities</i>	<i>as-it-were</i>	<i>she-does</i>	<i>zealously,</i>	
nisa	dina	japaīti	raha	tasu nāmē.
<i>night</i>	<i>day</i>	<i>muttering</i>	<i>she-remains</i>	<i>his name.</i>
Bhānu-nātha	kabi	bhānē,		
<i>Bhānu-nāth</i>	<i>poet</i>	<i>sings,</i>		
rasa	bujha	Mahesura	Singha	sujānē.
<i>sentiment</i>	<i>understands</i>	<i>Mahēśvara</i>	<i>Simha</i>	<i>the-wise.</i>

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh'*, and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

¹ *Tasn* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुइ बेटा रहैक । छोटका बेटा बाप सौं कहैकैक जे बाप हमन
 हिससा सग बन दै दह । बाप ओकरन हिससा बन बाढि देकैक । योगेक दिन पन
 छोटका बेटा अपन सग बन एकट्ठा कै वढी दून देस यठि गेठ । ओग अपन सगटा
 बन कुकन में ओहा देक । ओकरन सग बन जयन ओहा गेठैक, ओही देस में
 वढ गानी अकाठ पढै । जयन ओ ओही देस में एक गोटाक ओही गाम सुगन
 यजेवा पन नोकन रहै । ओकरना सुगनक पैवाक नूसो ने पैवा ठै मेटै । जयन
 ओकरना होस मेटैक मोन पढै जे हमना बापक ओही गाम कगेक नोकन अछि जकना
 प्या पी के अधिक बन वयैकैक । हम एग नूयें मनेछी । हम बापक ओग जाएव
 कहवै जे हम गोहन ओ गजावानक वढ अपनाय कैठ । हम गोहन बेटा कहैवाक
 जोग नहि छिओ । हमना गो अपना ओहि गाम नोकन नाथ । ई सग बाग मन में
 गनि बापक ओग यठठ । बापक ठग पहुयठ । ठेकिन जयन सुनकहि छठ
 ओकरन बाप देखिगहि मनक ठेठ ओकरना दिस जठठे यठठै, ओकरना गनदनि में ठग
 के चुनवा ठेठैक । बेटा कहैकै जे बाप हम गोहन गजावानक वढ अपनाय कैठहु
 गै हम गोहन बेटा कहैवा जोग नहि छी । ओकरन बाप यहि पन अपना नोकन के
 कहैकै जे भूव नोक २ गुआ ठा, एकना पहना, औगी हाथ में दही, पनहो से पहना
 दही । मोटाएठ बाछा ठा के मान जे हम सग प्या पी के प्यूसी कनी । कियैक गो
 हमन बेटा मनि के जी एठै । ई बेटा हेना गेठ छठ से सेन मेटठ । ई कहि सग
 प्यूसी कन ठागठ ।

जयन ओकरन वढका बेटा पैगसौं बन अवैग रहै, बनक नणदीक नाथ ओ
 गान सुनठक । अपना नोकन सौं पुछठकै जे आई को छिएक जे नाथ गान
 होखैक । ओ सग कहैकैक जे गोहन माई आएठ अछि नीके जेका एठै है गै गोहन
 बाप एक मोटाएठ बाछा मनठक है । गोहि पन ओ गमसाए गेठै, आंगन नहो गेठ ।
 जयन ओकरन बाप बाहन आवि ओकरना नेहोना कन ठगठै । ओ अपना बाप सौं कहैक
 जे एगेक दिन सौं हम गोहन सेवा कैठिओ गोहना कहठा सौं कोनो काज बाहन नहो

कै०, गै० गों हमना कहिओ वक्तोक्त वय्यो ने प्याए ठै देखे जे हम अपना दोस
 सभक संगे प्युसी कनिगहुं । ठेकिन गोहन ई वेठा जे अपन सभ धन नन्दीवाजी में
 ओहा कं आएठ अकि गजना ठै गों भोटाएठ वाक्का मानठ अकि, वाप कहठकै, वेठा
 गों हनम हमना संगे नहैकै, जे किछु धन हमना अकि से सभ गोहने छिओक ।
 हमना सभके प्युव प्युसी कन वृह जे गोहन माई मनि कं सेन जो एठौ अकि ।

dekhitáhⁱ mam^atak lēl; ok^arā dis jal^adī chal^alai; ok^arā gar^adanⁱ-mē
on-seeing compassion took; his direction quickly he-went; his neck-on
 lagā-kā chumbā lel^akaik. Bētā kahal^akai jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I
 tōhar Bhag^abānak bar ap^arādh kailāh^a. Taī ham tōhar bētā
of-thee of-God great sin did-for-thee. Therefore I thy son
 kahaibā jōg nahⁱ ehhi.^a Ō-kar bāp ehⁱ-par ap^anā nōkar-kē
(of)-being-called fit not am.' His father this-on his-own servants-to
 kahal^akai jē, 'khūb nīk nīk nuā lā, ok^arā pahirā;
said that, 'very good good garment bring, on-this-(person) put-on;
 aūthī hāth-mē dahī; pan^ahī-sē pahirā-dahī; moṭāel bāchhā lā-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought
 mārā, jē ham-sabh khā-pī-kā khusī karī.
kill, that we having-eaten-(and)-drunk happiness may-make.
 Kiyāik-tau hamar bētā marⁱ-kā jī-ailai; ī bētā horā-gēl-
Because my son having-died has-come-to-life; this son had-been-
 chhal, sē phēr bhētal.^a Ī kahⁱ sabh khusī
lost, he again has-been-got.' This saying all happiness
 kara lāgal.
for-making began.

Jakhan ō-kar baṛ^akā bētā khēt-saū ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house
 naj^adik nāch ō gān sun^alak. Ap^anā nōkar-saū puchhal^akai jē,
near dancing and singing he-heard. His-own servant-from he-asked that,
 'āī kī chhiaik, jē nāch gān hoi-chhaik? Ō-sabh kahal^akaik
this what is, that dancing singing is-occurring? They said
 jē, 'tōhar bhāī āel achhiⁱ; nīkō jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ēk moṭāel bāchhā mār^alak-hai.^a Tāhⁱ-par ō tam^asae-golai,
father a fatted calf has-killed.' That-on he became-angry,
 āgan nahⁱ gēl. Takhan ō-kar bāp bāhar ābⁱ ok^arā
to-the-inner-court not went. Then his father outside having-come to-him
 nehōrā kara lag^alai. Ō ap^anā bāp-saū kah^alak jē, 'etek
entreaty to-make began. He his-own father-to said that, 'so-many
 din-saū ham tōhar sēbā kailiau. Toh^arā kah^alā-saū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action
 bāhar nahⁱ kail, taiō tō ham^arā kahⁱō bak^arīk
outside not I-did, nevertheless thou to-me ever of-a-goat
 bachch-ō nē khāe-lāī dēlāh, jē ham ap^anā dōst-sabhak
the-young-one-even not eating-for gavest, that I my-own friends-of
 saṅgē khusī karitāhū. Lēkin tōhar ī bētā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan ranḍī-bāji-mē ohā-kā āel achhī, tak'rā-lāi tō
all wealth harlotry-in having-squandered come is, him-for thou
 moṭāel bāchhā mār'lā-achhī.' . Bāp kahal'kai, 'bētā, tō har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
 ham'rā sang rahai-chhañ. Jē-kichh^a dhan ham'rā achhī, sē sabh tohar-ē
me with remains! Whatever wealth to-me is, that all thine-even
 chhiau. Ham'rā-sabh-kē khūb khusi-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi mar'-kā phēr jī-ailau-achhī.'
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhui* as in Standard Maithili.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *tōh're*, or *tōh'ra*. The Honorific pronoun of the second person is *āis*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek'rā*, *tek'rā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kah'*, or *kiyē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	<i>ā, ō, or āū</i> . . .	} Same as Form IV .	<i>ī, iai</i> (Fem. <i>ī</i>) . . .	<i>iinh.</i>
2	<i>ē</i> (Fem. <i>ī</i>), <i>ē, ai, aī, hī, or hīk.</i>		<i>āh, ā, hau, or hauk</i> . . .	<i>hinh.</i>
3	<i>ai or aik</i> . . .		<i>ath, ath', a</i> (Fem. <i>ī</i>), or <i>anh</i> (Fem. <i>inh.</i>)	<i>thinh, hinh.</i>

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak, kaik*. Form III.—*kā, ē, anh, āt*. Fem. *kī, inh, it*. Form IV.—*hinh, khinh*.

In the case of intransitive verbs, the second person has the following terminations :—

Form I.—*ā*, *hai*, *hā*.

In the third person, Form I either drops all terminations, or else take one of the following,—*ē*, *ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē*, *āt* ; fem. *īt*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive :—

Form I.—1st person, *ā* (only in North Monghyr) ; 3rd person, *kai*.

Form III.—1st person, *ianh*, *ihanh* ; 2nd person, *hā*.

The following are the terminations of the Future :—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō</i> , <i>bai</i> , <i>baik</i>	<i>ab</i>	<i>bainh</i> .
2	<i>bē</i> , <i>bē</i> , <i>bai</i> , <i>baī</i> , <i>bhē</i> , <i>bhaī</i> , <i>bhē</i> , <i>bhī</i>	<i>bāh</i> , <i>bā</i> , <i>bhau</i> , <i>bhauk</i>	<i>bhuh</i> .
3	<i>at</i> , <i>tai</i> , <i>taik</i> ; (Fem.) <i>aiī</i>	<i>tanh</i> (Fem. <i>tinh</i>), <i>tā</i> (Fem. <i>tī</i>), <i>tāt</i> (Fem. <i>tīt</i>), <i>tath</i> .	<i>thinh</i> , <i>thanī</i> .

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this :—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē*, *ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used :—*ah*, *ah*, *eh*, *ych*, *ya*, *ha*, *chai*.

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achh*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōl*, as well as the *bhēl* of Standard Maithili.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepūr subdivision of Bhagalpur.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chal*, having gone ; *pair* for *par*, having fallen, and *bāet*, i.e., *bāit*, for *bāi*, having divided. Note, also, the form *kar*-*kai*-*kō*, having done.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुइ बेटा छलै । छोटका बेटा अपना बाप के कहलै कि
 हमन हिस्सा बन बाँट देअ । ओकर बाप हुनो मार के बन बाँट देलै ।
 कुछ दिनक बाद छोटका बेटा बन सब जमा करि के को कोनो आउन मुठक
 के बैठ देलै । एव आपन बन सब सौधीनक पाछां बेनबाद के देलै
 जयन ज सब पयल के देलै एव ओने बैठ अकाठ पैठ गेलै । एव ज आदमी
 गरीब होवै लागल । एव सदन में कोनो आदमी कोने ज नोकर रहि गेल ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Chhoṭ'kā bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
 kahal'kai ki, 'hammar hissā dhan bāṭē dēā.' Ōkar bāp dūnō
said that, 'my share wealth having-divided give.' His father the-two
 bhāi-kē dhan bāṭē del'kai. Kuchh' dinak bād chhoṭ'kā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
 sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
 sab saukhīnik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
 ōnē bair akāl pair gelai. Tab ū ād'mī garīb hōwai lāgal,
there a-great famine having-fallen went. Then that man poor to-be began.
 Tab sahar-mē kōno ād'mī kōtē ū nōkar rahi-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotharā of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÁRÍ.

MAITHILÍ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

फोए - जाँच - में - एगो - जोरहा - १५ + ७७ - ७ - कमायन -
 कमायन - एह - पण्डित - जूँआ - जोर - फौफ - १७ -
 अपना - मौड़ी - से - कहफ - फि - ऐ - जूँआ - से - इम -
 गैस - मोठ - ठेव - आग - ओफा - दूध - दही - पाएन -
 ओइया - जोरहा नीआं - कहफे - फि - इमूँ - दूध - दही
 ठेइ - पण्डित - फाग + १ - वाग - मुनि - फे - जोरहा -
 लिसिआए फे - ओफा - वा - मागि - माग फे - आग -
 कहफे - फि - इम - दूध - दही - जैनेन - फौमइ
 १ - ठेइ - पण्डित + गैस - ओफा - मौड़ी - १५ फे -
 ठेइ - यठे - १७ - जोरहा - ओफा - पाबु - पाबु
 जिनाय - ठेठ - यठे - पायन - पायन - अपना - मुगगा
 जोर - १७ - ओफा - साग - ओफा - से - पुएठफे -
 फि - गे - फहा - औठे - अए - गैस - ७ - जोरहा -

फइठफै - फि - इम-न - नोइने - रिआं - ओं ओं-अइ-
 नव - ओफा - सा - ओफा - से - आ जे फे - इठ -
 पूवे ठाठाठै - नव - छिव - बाग - वगए - वगए - फे - फइठफै -
 नैप - ओफा - सा - ओफा - वा - मागि - मागठफै -
 आ - फइठफै - फि - ओंने - नोइने - जैस - इम - टाटी -
 गेज - किम - ठगानै - अरि - नैप - ठ - जो ठइवा -
 फइ - ठाठाठै - फि - आं एइ - एयने - न - इम -
 नैसिओ - न - ठेठेअव - नोइने - टाटी - फेस -
 ठगानै - नैप - ओफा - सा - फइ ठाठाठै - फि -
 ओ - पुगवफ - नैस - नो - ठेठेनै - नव - इम - गरिग -
 छ - फइसो - जेठफै - जे नो - ओफा - मा - पीठ
 गा गी - गगन - फेठइ - अव - नव - जो ठइवा -
 पुइठफ - आ - अपना - वुके - इठ - पफति -
 ठेठफ - आ - इठ - जेफनि - अपना - वा - आएठ -
 आ - पुय - से - १इ - ठाठाठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol'hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand'rah rupaiā jaur kailak, tab ap'nā maugī-sē kah'lak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 'ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī khāeb.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
 Oi-par jolah'niā kahal'kai ki, 'ham-hū dūdh dahī lai har
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
 paṭhāel karab.' I bāt sun'-kē jolah'wā khisiāe-kē ok'rā
sending will-do.' This word having-heard the-weaver having-become-angry her
 bar mār' mārāl'kai, ār kahal'kai ki, 'ham-ta dūdh dahī
a-great beating beat, and said that, 'I-on-my-part milk (and) tyre
 khaibē na kaili-ah, i laihrē paṭhaiti.' Tai-par
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on
 ōkar maugī rūsi-kē lahirā chal'lai. Tab jolah'wā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
 ok'rā pāchha pāchh phirābāt-lēl chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok'rā-sē puchhal'kai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
 ki, 'Tō kahā aile-achh?' Tai-par ō jolah'wā kahal'kai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
 tohrē hiā ailaū-ah.' Jab ō-kar sār ok'rā-sē ābāi-ke
to-you only-here have-come.' When his brother-in-law him-from coming-of
 hāl pūchhe lāg'lai, tab ō sab bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal'kai. Tai-par ō-kar sār ok'rā bar mār' mārāl'kai, ār kahal'kai
told. That-on his brother-in-law him a-great beating beat, and said
 ki, 'aī-rē! tōhar bhaīs hamar tāṭi rōj kia ujārai-ah?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolah^{wā} kahe lāg^{lai} ki, 'āe-hō, ekh^{nō}-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
na lelaũ-achh. Tōhar tātī kaisē ujārai-chha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
kahāi lāg^{lai} ki, 'arē bur^{bak}, bhaīs tō lēlē nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
kahā-sē bhejhal^{kau} jē tō ok^{rā} mār pīt gārī gañjan
where-from sent-of-thine that you her beating striking abuse distress
kail^{hī}-achh?' Tab jolah^{wā} bujh^{lak}, ār ap^{nā} bah^{-ke} hāth pakarⁱ
have-done?' Then the-weaver understood, and his-own wife's hand seizing
lēlak, ā dun^a bēkatⁱ ap^{nā} ghar āel, ār sukh-sē rahāi
took, and the-two persons their-own house came, and happiness-with to-remain
lāgal.
began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see *you*.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave *him* a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāōwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *loh^{re}*, thy. The Honorific Pronoun of the second person is *ap^{ne}*, *ihā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *wē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak^{rā}* or *jek^{rā}*; *tak^{rā}* or *tek^{rā}*; and *kak^{rā}* or *kek^{rā}*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak^{ro}*, *kek^{ro}*, or *kek^{raha}*. Anything, something, is *kuchh* or *kuchh^{*}*, oblique, *kuchh*, *kuchh^{*}*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithili, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	\tilde{u} , \tilde{o} , $a\tilde{u}$, $\tilde{a}\tilde{u}$, or \tilde{a}	\tilde{i} , $i\tilde{a}$.
2	\tilde{a} , \tilde{e} , \tilde{e} , or $a\tilde{i}$	\tilde{a} , $h\tilde{a}k$, $hauk$.
3	ai , aik	at .

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	bai , $b\tilde{o}$ or $ba\tilde{u}$	ah , bt .
2	$bā$, $bē$, $b\tilde{e}$, $ba\tilde{i}$, $bh\tilde{e}$, or $m\tilde{e}$	$bā$, $b'hāk$, $bhauk$.
3	at , tai , it , $itai$, tah , $itah$	...

ibai, *ibō*, etc., may be substituted for *bai*, *bō*, etc., thus resembling the Bengali form. Eastern Maithili *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithili, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithili.

AUXILIARY VERBS—

The initial *h* of the Standard Maithili *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithili. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithili ends in *al*, thus, *dēkhal*, seen. In Eastern Maithili it may also end in *il*. Thus, *dēkhil*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh^hlai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part VIII.—Maithil-Banigālī Dialect of Central and Western Puraniyā.* Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

रैउगोचउ छूँवेचाहैव पौँउगोशे धोचउ चापशे
 उहउ छेयवाग हग वय्या जेसामग होएग हग
 देह नय्यगउ पौँउग शामग वांदा देउछै औरथोउउ
 दन पागछेसे धोचउवेदा शगै पयोनाउ दूहेश वठगै
 और वौने अपन शामग सुयपगामे उइँउछै औरनय्यग
 शगै उइँउछै उहेशमे गग अउउ गेछै और
 पामगामे गगे ठगठ नय्यग उहेशउ रैउचगउउ पठग
 पउउउउ उअपन जेनसामे उग यगवे जेनउछै और
 पौँउग मग नहै छे उहउछैशय जेउग वारछै अपन मे
 गगे छो पौँउग नग दे नहै नय्यग वायाउउ उहग
 पाप छगे उहग पगगग उगैछ और ए वय्यमगैछ
 ए उहउ अपन पाप छगे जेवै और वौँउग उहवै उह
 पाप एगो बगमानशे और नोहग शामगे अपनाचउँउछै

ઔનં અવં દ્વિજોડા નદં કુચેતુ નોદા વેદા કૃષ્ણેદોન
 દ્યોત નોદે અપન વળાદાનંદા વળાવદ નવઉચ્છિદે અપવ
 વાપક ઠગ વૃષ્ઠ ઔનડિ બેવળા શ્રીકૃષ્ણે કૃષ્ણોડા દેવ્યકે
 વૃષ્ણ વાપકે દશા નેઠે ઔન દોનકે વૃષ્ણા ગઠ્ઠા ઠગા
 કૃષ્ણે ઔન વદ્ધા ક્રિષ્ણે વેદાવૃષ્ણા કૃષ્ણે નમૈ

ગગનાનકને ઔનનોદાકને અપાવ કૃષ્ણે ઔન
 અવ દ્વિજોડાનદં કુચેતુ નોદા વેદા કૃષ્ણેદોન અપન
 નોડા શવશે વૃષ્ણ વાપ કૃષ્ણે કૃષ્ણ નાકવળાન
 નાકાકામાન ઔન વૃષ્ણા નાનકા-નોડ ઔન વૃષ્ણા દાધમે
 કૃષ્ણ ઔન નૈમૈ ક્રિષ્ણ નાનકા દ્યોડ ઔન ના વ્યદ્ધ
 ઔન નાક નવૈશ કારે ને દ્યો દ્વેદાનેદે અવળાકધે
 દેવારેકનેદે અવળાકધે નેવળાકવિશાકને ઠગા ઔન
 વૃષ્ણ વૃષ્ણ વેદા વેળમે નૈ નેવળા વાકકગા કૃષ્ણે
 ગાવ ઔન નાવક શવદ કૃષ્ણ નેવળા રેક નોડાકે
 વૃષ્ણકે કૃષ્ણકે કે દ્વિજા વૃષ્ણે કૃષ્ણકે કૃષ્ણકે વૃષ્ણકે
 કૃષ્ણકે ઔન નોદા વાવ વદ્ધા ઉગશવ કૃષ્ણે વૃષ્ણ
 રેશક કૃષ્ણ નેડ નાક નૈકકૃષ્ણ ઉચ્છિદ નેકે ગાવ

ଗଣ୍ଡଗେଠି ତେ-ଗାମୀ ମାଗଣାଶେ ପାମବୌଡ଼ୀ ପଢ଼ାଢ଼ି ପୌଡ଼ୀ
 ଦୋଧଠି ପୌଡ଼ୀ ଡାମାମି ପାମଶେ ଡାମଠି ତେଦେଲ ନଃ
 ରେଗା ପାମଶେ ମେଧା ରେପା ଡାମଶା ଡାମଶାଁ ମେଧା ପାମଶେ
 ଶାମ ଗଣ୍ଡ ମେଧା ମେଧା ରେଡ଼ା ପଢ଼ାମଠି ପଢ଼ା ଗଣ୍ଡ ଦେଠି
 କେଶାମର ଗଣ୍ଡଠି ଶେ ମାଠି ଡାମ ମଗାମାଁ ଶାମ ପାମର
 ମେଧା ଇ ପେଡ଼ା ଶାମ ମେଧା ଶାମର ପଢ଼ାମାମାମେ
 ଡାମ ଡାମଶା ମେ ରେଡ଼ାମେ ପଢ଼ା ଡାମର ଡାମଶାଁ
 ଡାମ ପୌଡ଼ୀ ଡାମଶାଁ ଡାମଶାଁ ମେଧା ଡାମ ଡାମ ଶାମର
 ମେଧା ଶାମର ଡାମଶାଁ ଶେ ମେଧା ଡାମଶାଁ ମେଧା
 ଡାମର ଡାମ ଡାମର ଡାମ ଶେ ମେଧା ଡାମ ଡାମ ଡାମ
 ଡାମ ଶେ ଡାମଶାଁ ଶାମ ଡାମ ଡାମ ଶେ ଡାମଶାଁ

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MATTHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ēk gōṭā-kē dui bēṭā rahain. Ok^arā-mē-sē chhoṭ^akā bāp-sē kah^alak ke, 'hō bāp, hamar bakh^arā jē sampat hōetaḥ ha^amrā dē-dā.' Tekh^anī ū ok^arā sampat bāṭ^a del^akai. Aur thōrek din bit^alē-sē chhoṭ^akā bēṭā sabhai baṭōr^a-ke dūr dēs chal gelai, aur otē apan sampat luch^apani-mē burail^akai. Aur jekh^anī sabhai burāe chukal ū dēs-mē bhārī akāl bhelai, aur ū bip^ati-mē gire lāgal. Takh^anī ū dēsak ēk dhanikak paṭhaṅgā^a pakar^alak. Ū apan khēt sabh^a-mē sūgar charābe bhejal^akain, aur ok^arā man rahai ke ū chhīl^akā sab jē sūgar khāc-chhai apan pēt bharē. Kōi ok^arā nahī dai-rahai, takh^anī bichār^alak ke, 'hamar bāp kanē ket^anā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhi-ke apan bāp kanai jaibai, aur ok^arā kah^abai ke, "hō bāp, hammē Bhag^amān-sē aur toh^arā sām^anē ap^arādh kail-chhihaun, aur ab ī jōkar nahī ke phēr^a toh^arā bēṭā kah^alai-haun. Ham^arā tōhē apan banihār nāhat banābāh." ' Tab uṭhi-ke apan bāpak lag chalal, aur ū jekh^anī phar^akaī rahē ke ok^arā dekh^a-ke ōkar bāp-kē dayā bhelai; aur daup^a-ke ok^arā gallā lagāe lel^akai; aur bahut chumalkai. Bēṭā ok^arā kahal^akai, 'hammai Bhag^amān kanē aur toh^arā kanē ap^arādh kailāū, aur ab ī jōkar nahī ke phēr^a tōhar bēṭā kah^alai-haun.' Apan naukar sab-sē ōkar bāp kahal^akai ke, 'nik nīk bastar nikāl ānāh, aur ok^arā pinhābhauk; aur ok^arā hāth mē āguṭhī, aur pair-mē jutā pinhāc dahauk, aur ham khaīa, aur nīk manaiā, kiē jē hamar ī bēṭā (muil) rahe, ab jīl chīē; herācl-rahē ab milal-chhē.' Tekh^anī ū khusī kare lāgal.

Aur ōkar baṭ^akā bēṭā khēt-mē rahai. Jakh^anī gharak lag ailaiḥ git āur nāchak sabad sun^alak. Takh^anī ēk naukar-kō bolāe-ke puchhal^akai ke, 'ī kī chhikai?' Ū kahal^akai ke, 'toh^are bhāī ail-chhaun, aur tōhar bāp barā utsab kaine-chhaun, oṭhik lēl jē ū nīk pail^akaun.' Ū kur^adh bhē-ke bhit^arī nahī gēl; ke bhit^arī āg^anā-sē bap ōkar bah^arāc-ke ok^arā bodh^alak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et^anā baras-sē tōhar sēbā karaichhī; kakhan^a haū tōhar bāt-sē pharak nahī bhelāū; tai par ēk-ṭā bak^arīk bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturīā-mē bhuṭ^akail^akaun tō ok^arā lēl barā utsab kail^ahauk.' Ū ok^arā kahal^akai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhah, sē tōhar chhik^ahaun. Takh^anī utsab kar^anā učit rahe, kiē jē tōhar ī bhāī muil rahaun sē jīl^ahaun; aur herāul-rahaun sē bhēṭ^al^ahaun.'

^aProtection.

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN II.

A FOLK-SONG.

कथी बिनु मुहमाँ मठिन मेठ सखिआ हे । कथी बिनु देहिआने ह्मनी गेठना ।
 पान बिनु मुहमाने मठिन मेठ सखिआ हे । पिआ बिनु देहिआने ह्मनी गेठना ।
 गनजो उठ घन घोर सखिआ हे । सेहो देखि उठ जिन्न मोन सखिआ हे ।
 बनवै जोगिनि कन मेस में सखिआ हे । कनवै में जिआ के उदेस सखिआ हे ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,
 Kathi binu dehiā, re, jhamari gela nā?
What without body, ah, emaciated went O?
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,
 Piā binu dehiā, re, jhamari gela nā.
Beloved without body, ah, emaciated went O.
 Garaji uṭhala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,
 Sē-hō dēkhi ḍarala jiba mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.
 Dharabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,
 Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogaṛh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name ‘Chhikā-chhikī’ is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magalhī, but this, as will be subsequently shown, is incorrect. It is called ‘Chhikā-chhikī Bōlī,’ owing to the frequency with which the word *chhikai*, meaning ‘he is,’ and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of ‘o’ in the English word ‘hot’ to the end of words. This sound it represents by the letter ओ, which is represented in transliteration by ō. It should be remembered that, in the following specimen, every ō at the end of a word is pronounced ȳ, like the ‘o’ in the word ‘hot.’ Thus, what in Standard Maithilī would be *apan*, *own*, becomes in South Bhagalpur *ap’no*, pronounced *ap’noȳ*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithilī *karī*, having done, South Bhagalpur has *karīȳ*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpūr*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में से छोटका अपनी बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ऊ हमरा दै दे। प्रकार पर ऊ अपनी धन ओकरा बाँटी देलकै। आरो थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनी धन इकट्ठा करि के कोइ दोसरो देश घुमै लै चली गेलै आरो वहाँ अपनी सब धन के ऐश जैश में खरच करी देलकै। तबे ही मुलुक में बड़ी अकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ हो देश के नगर बासी के यहाँ गेलै आरो वहाँ रहै लगलै। ऊ ओकरा अपनी खेत में सूअर चरावै ले भेजी देलकै। ऊ ओकरा खावै ले नय देतियै। तबे ऊ हरख होई के अपनी पेट भूसा में भरी लेतियै जे सूअर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ऊ अपनी मनो में कहे लगलै कि हमरो बाप के एतना धन छै कि केतै नौकर खाय रहली छै आरू बचै भी छै। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरो बाबू के कहभैन कि हमे भगवान के उलटा काम करलेछी। प्रकार में दुखी छी आरो तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रख। जबे ऊ अपनी बाप कन गेलै हो बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तबे ऊ दौड़ी के बेटा के गला में लगाय लेलकै आरू चुम्मा लेलकै। तबे ओकरो बेटा बोलै लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरो तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तब ओकरो बाप अपनी नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लाने आरो ओकरा पिनाभै आरू एक ओँगठी भी हाथ में पिन्हाय दहीं आरू गोड़ में जुत्ता पिन्हाय दहीं आरो एक मोटी हँनो बछेड़ा के लाने के मारे आरू हमरा सब मिली के खाओँ पीओँ आरो खुसी करोँ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिगचाँ ऐलै ऊ नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय छै। तबे हुनक नौकर बोललहैन कि तोरो छोटका भाई ऐल छौन। तोरो बाबू मोटी हँनो बछेड़ा मारल छौन। हुनो अपनी गल लड़का के पैलकात जेहनी रहैन तेहनी। ऊ इ बात सुनि के खिमियाय गेलै आरो घर जावे में रुमी गेलै। तबे ओकरो बाप बाहर चललो ऐलै आरो ओकरा से बहुत निहोरा बिनती करलकै। तब ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहौन आरो तोरो बात कभी नय टारलिहौन तबे तौ एकी पाठा भो नय देलहे कि हमे यार दोस्त के संग खुशी करतौ। जब कि हमरो भाय कसबी पतुरिया के साथ अपनी सबटा धन लुटा पटाय चलल ऐलहौन तौ ओकरा ले मोटा हँनो बछेड़ा मारलहै। तबे ओकरा बाप बोललै कि तौह तो सब दिन संग रहै ऊ अब जे कुछ हमरा पास छै ऊ सब तोरे छेकौ। अब ई बात मुनासिब छेकौ कि हमरा सब मिली जुली के खुसी करोँ आरो ऊ तोरो भाय छेकौ जे मरी गेल रहौन से फेर जिल-हौँ आरो जे हेराय गेल रहौन से फेर पैली गेलहौन ॥

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ēk ād^{mī} kē dū bēṭā rahai. Ok^{rā} mē sē chhoṭ^{kā} ap^{nō} bāp sē kahāl^{kai} kⁱ, 'bābū, jē dhan ham^{rā} bakh^{rā} mē hōy ū ham^{rā} dai dē.' Ek^{rā} par ū ap^{nō} dhan ok^{rā} bāṭi del^{kai}. Āro thoṛō din bhī nay biṭ^{lai} kⁱ ok^{rō} chhoṭ^{kā} bēṭā sab ap^{nō} dhan ikaṭṭhā karⁱ ke kōⁱ dos^{rō} dēs ghūmāi lāi chal^{lō} gēlai āro wahā ap^{nō} sab dhan kē aiś jaiś mē khar^{ch} karⁱ del^{kai}. Tabē hau muluk mē baṛi akāl paṛ^{lai}, ā^r ū kaṅgāl hōy gēlai. Ū hau dēs ke nagar-bāsī ke yahā gēlai āro wahā rahe lag^{lai}. Ū ok^{rā} ap^{nō} khēt mē sūar charāwāi le bhēji del^{kai}. Ū ok^{rā} khāwāi le nay detiyai. Tabē ū har^{kh} hōi ke ap^{nō} pēt bhūsā sē bhari letiyai jē sūar ke khāy lāi dēl jāy rahai. Jabē ok^{rā} hōs bhōlai tabē ū ap^{nō} manō mē kahe lag^{lai} kⁱ, 'ham^{rō} bāp ke et^{nā} dhan chhai kⁱ ketai naukar khāy rah^{lō} chhai ā^r bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah^{bhain} kⁱ, "hamē Bhag^{wān} ke ul^{tā} kām kar^{le} chhi. Ek^{rai} sē dukhī chhi, āro tōrō lig^{chā} bhī tōrō bēṭā kah^{lāwe} lāyak nay rah^{lā}. Ham^{rō} bhī naukar rakkh." ' Jabē ū ap^{nō} bāp kan gelai hau, bahut dūr par rahai kⁱ ok^{rō} bāp ok^{rā} dekhāl^{kai} ā^r ok^{rā} bahut dayā bhelai. Tabē ū daurī ke bēṭā ke galā mē lagāy lel^{kai} ā^r chummā lel^{kai}. Tabē ok^{rō} bēṭā bole lag^{lai} kⁱ, 'bābū hamē Bhagwān ke ul^{tā} kām karⁱ ke pāpī bhēl chhi, āro tōrō lagīch mē bhī tōrō bēṭā kah^{lāwāi} ke jōg nay rah^{lā}. Tab ok^{rō} bāp ap^{nō} naukar sē kahāl^{kai} kⁱ, 'baṛhiyā baṛhiyā kap^{rā} lattā lāi lānē āro ok^{rā} pinābhaī; ā^r ēk ḍg^{thī} bhī hāth mē pinhāy dahī; ā^r gōṛ mē juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lānⁱ ke mārē ā^r ham^{rā} sab milī ke khāō piō āro khusī karō.'

Takh^{nī} ok^{rō} baṛ^{kā} bēṭā khēt mē chhelai. Jakh^{nī} ū ghar lig^{chā} āilai ū nāch git sunī ke naukar sē puehhal^{kai} kⁱ, 'ī sab kⁱ hōyechhai?' Tabē hunak naukar bolal^{hain} kⁱ 'tōrō chhoṭ^{kā} bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār^{le} chhaun. Hunō ap^{nō} gēl laṛ^{kā} kē pail^{kāt} jāih^{nō} rahain tāih^{nō}. Ū i bāt sunⁱ ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok^{rō} bāp bāhar chal^{lō} āilai āro ok^{rā} sē bahut nihōrā bin^{ti} karāl^{kai}. Tabē ok^{rō} bēṭā bāp sē kahāl^{kai} kⁱ, 'it^{nā} din sē hamē tōrō sēbā kar^{li}haun āro tōrō bāt kabhi nay tār^{li}haun, tabē tō ēkō pāṭhā bhī nay dēl^{hē}, ki hamē yār dōst ke saṅg khusī kar^{tā}. Jab kⁱ ham^{rō} bhāy kas^{bi} paturiyā ke sāth ap^{nō} sab^{tā} dhan luṭā paṭāy chalal āil^{haun}, tō ok^{rā} le mōṭā hēnō bachhērā mārāl^{hai}? ' Tabē ok^{rō} bāp bol^{lai} kⁱ, 'tōh tō sab din saṅg rahai chhā, ab jē kuchh ham^{rā} pās chhai ū sab tōre chhekaū. Ab i bāt munāsib chhekaū kⁱ ham^{rā} sab mili jūli-ke khusī karaū, āro ū tōrō bhāy chhekaū jē marī gēl rahaun sē phēr^a jil^{haū} āro jē herāy gēl rahaun sē phēr^a pāllau gel^{haun}.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithilī is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithilī which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham^oro', my, and sometimes by 'a', as in 'chal^ala', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithilī, as well as in the Southern Standard Maithilī of Begusarai end in a short *i*, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar'* of Standard Maithilī and of Begusarai.

Note the forms *ham-ār*, we, and *ap^onok*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेटा छैथै ओकना में से छोटका वाप से कहैथै कि हो वाप जे कुछ वन संपन छै ओए में जे हमनो हिस्सा होए छ से हमना दै द गव ज वन संपन के वांछी देखै वहुन दिन भी नै मेठई कि ओकन छोटका वेटा सब बीज क रकड़ग कनी यनी क वहुन दून मुठुक यठठ गेठै और उहां दुयापनी में दिन नाग रही क सने वन संपन ओए देखै जब कि सब वन संपन यठठ गेठै गव ज गांव में अकठ मेठै आनी ज विठठठा हो गेठो आनी गव ज एक वह गांव के नहवैआ कन नह ठागठ जे ओकना सुअन यनावै ठेठ अपना प्येन में मेजठकै आनी ज सुअन के प्यावै क जे वोयठा छैथै सेहै प्याएके अपना पेठ नन याहैछेठ और ओकना कोए कुछ न दै गव ओकना येन मेठै कि हमनो वाप के नौकन सन क नूय से बेसी नोटी मिठैछै और हमे नूय मनौं हमे उड़ी क अपन वापो के पास जैव आनी कहैथै कि हो वाप हमें नगावानों सोहा और गोहनो सोहा पाप कैठ छी अब हमे गोहन वेटा कहावे के जोकन नरछी अब हमना अपन नौकन नाय्यो मान गवे ज उड़ी के अपन वापो के पास यठठ जब ज दूने में छठो कि ओकनो वाप ओकना पन माया कनठकर और दौनी क ओकना जठठ में ठपठो के खुम्मा ठेठकै वेटा कहैथै हो वाप हमे गोनी और पनमेश्वरनों सोहा पाप कनठो अब हम गोनी वेटा कहावे के जोग नई छी गव वाप अपना नौकन के कहैथै कि सने से अच्चा कपड़ा निकानी क एकना पहनाए दहों आनी हाथ में भंगुडी और गोड़' में जुगुना पहनाए दहों आनी हम आन प्यांव और मौज उड़ावौं कहन कि हमन मई वेटा मनी गेठ छेठ छिनु जीठ हनाए गेठ छिनु छिनु मिठठ गवे ज सब मौज उड़ावे ठागठ ।

ओकन वड़का वेटा प्येन में छेठ और जब घनी ठा अरठई गव नायो के आनु वाजा के अवाज सुनठकै आनी ज अपन नौकन सने में से एकठा अपना ठा वोठार के पुछठकै को छिकर ज कहठकर कि अपनोक के नार् एठो छोन आनी अपनोक के वाप अच्चा मौज कैठ छैण कहिने कि अपनो वेटा क देहान समंजान पैठका गव ओकना नूय मेठै और मोहन नर जावे याह एह ठेठ ओकन वाप वाहन आए

કે ઓજના મનાવે ઊઠે જ અપના વાપ કે ખવાવ દેઠકે જિ રો દિન સે હમ અપનુકા
 કે સેવા કરી ૧૯૭ થી આનુ જમી અપનોકા કે વાળો ન ડાઠોં પૈઓ અપને
 દક્કા મેમના મી ન દેઠાં જિ ખેજના ઠે જં હમે દોસુન મોહિમ કે ખોને આનદુદ જનતૌં
 આનો ૬ વેડા ખે તોન કુઠ યન સંપન કે જસવી પાછુ શુજઠક ઓજના રેઠે સે
 અપને વડકા મોખ કૈઠોં વાપ કહઠકે જિ ને વેડા તોં સમે દિન હમના સામઠે ઘે
 આનો ખે કુચ હમન થીજ સે તોને ઘિજો મગન ખવે તોન માર્ક મનઠ મેઠ ખોઠો
 હેઠેઠ મેઠ મિઠઠ થી તવ તોહના આનદુદ હોવે યાહો ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dū bēṭā chhelai. Ok^arā-mē-sē chhoṭ^akā bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 kahā^akai ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
 jē ham^aro hissā hōcchha, sē ham^arā dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
 sampat-kē bāṭi del^akai. Bahut din bhī nai bhelai, ki ok^ara chhoṭ^akā
property dividing gave. Many days also not were, that his younger
 bēṭā sab chij-ka ekatthā karī dharī-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
 chal^ala gelai, aur uhā luchāpanī-mē din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
 sampat khōe del^akai. Jab ki sab dhan sampat chal^ala gelai, tab
property losing gave. When that all wealth property going went, then
 ū gāw-mē akāl bhelai, āro ū bilāl^alā hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
 ū ek wah gāw-ke rah^awaiyā kan raha lāg^ala, jē ok^arā sūar
he a that village-of a-dweller near to-remain began, who him swine
 charābāī lēl ap^anā khōṭa-mē bhejal^akai. Āro ū sūar-ke khābāī-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
 bokh^alā chhelai, sē-hē khāc-ke ap^anā pēṭ bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
 aur ok^arā kōe kuchh na dai. Tab ok^arā chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
 'ham^aro bāp-ke naukār sabh-ka bhūkh-sē bēṣī rōṭī milāichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
 hamē bhūkha marāū. Hamē uṭhī-ka ap^ana bāpo-ke pās jaiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
 āro kah^abain ki, "hō bāp, hamē Bhag^awānō sōjhā, aur toh^arō
and will-say that, "O father, I God-also before, and thee-also
 sōjhā pāp kaila-chhi. Ab hamē toh^ara bēṭā kahābe-ke jōkar nāī
before, sin have-done. Now I thy son being-called-of worthy not

chhi. Ab ham^{ra} ap^{na} nōkar nākhi mānā." Tabē ū uṭhi-ke
am. Now me thine-own servant like keep." Then he rising
 ap^{na} bāpo-ke pās chal^{la}. Jab ū dūrē-mē chhalo, ki
his-own father-of near went. When he distance-even-in was, that
 ok^{ro} bāp ok^{ra}-par māyā karal^{kai}, aur daurī-ka ok^{ra} galla-mē lap^{ti}-ke
his father him-on pity made, and running him neck-in clasping
 chummā lel^{kai}. Bētā kahāl^{kai}, 'hō bāp, hamē tōro aur Pāramēśwarō
kisses took. The-son said, 'O father, I thy and God
 sōjhā pāp kar^{lō}; āb ham tōro bētā kahābe-ke jōg nāi chhi.
before sin did; now I thy son being-called-of fit not am.'
 Tab bāp ap^{nā} naukar-kē kahāl^{kai} ki, 'sabhē-sē achchhā kap^{ra}
Then the-father his-own servants-to said that, 'all-than good clothes
 nikārī-ka ek^{ra} pah^{nāe} dahī; āro hātha-mē āguthī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah^{nāe} dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-eat, and merriment
 urāwū; kahana ki ham^{ra} i bētā marī gēla chhola, phin["]
let-us-rouse; because that my this son having-died gone was, again
 jīla; harāe gēla chhila, phin["] mil^{la}.' Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.' Then they all merriment
 urābe lag^{la}.
to-rouse began.

Ok^{ra} bar^{kā} bētā khēta-mē chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ā["] bājā-ke abāj sunāl^{kai}, āro ū ap^{na} naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ek^{tā} ap^{nā} lag bolāo-ka puchhal^{kai}, 'kī chhikāi?
all-in-from one himself near having-culled asked, 'what is?'
 Ū kahāl^{kai} ki, 'ap^{nok}-ke bhāi ailo chhōt, āro ap^{nok}-ke
He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's
 bāp achchhā bbōj kaila-chhait, kahinē ki ap^{no} bētā-ka deh^{gar}
father good feast has-made, because that his-own son well
 samaṅgar pail^{kā}.' Tab ok^{ra} rōkh bhelai, aur bhītar nai jābe
prosperous he-got.' Then to-him anger happend, and inside not to-go
 chāha. Eh lel ok^{ra} bāp bāhar āe-ke ok^{ra} manābāi
he-wishes. This for his father outside having-come him to-entreat
 lag^{lai}. Ū ap^{nā} bāp-ka jabāb del^{kai} ki, 'ētē din-sē ham
began. He his-own father-to answer gave that, 'so-many days-from I
 ap^{nukā}-ke sēwā karī rahala chhi, ā["] kabhi ap^{nokā}-ke bāto
Your-Honour's service doing remained am, and ever Your-Honour's word

na uṭhailāũ. Tai-o ap^ane ēk-ṭā mem^anā bhī na delā,
not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek^arā lē-ka hamē dōst mōhim-ke jaurē ānand kar^ataũ.
that which having-taken I friends acquaintances with joy I-might-make.
 Āro ī bēṭā jē tōra kul dhan sampat-kē kas^abī pāchh^a
And this son who thy whole wealth property harlots after
 phēk^alak, ok^arā ail^ahē-sē ap^ane bar^akā bhōj kailō.^a Bāp
threw-away, his coming-on Your-Honour a-great feast made.^a The-father
 kahal^akai ki, ‘rē bēṭā, tō sabhē din ham^arā sām^alē chhaĩ; āro
said that, ‘O son, thou all days me with art; and
 jē kuchh ham^ara chhika, sē tōre chhiko. Magar jabē tōra
what anything mine is, that thine is. But when thy
 bhāe mar^ala bhēl, jilau; heraila bhēl, mil^ala chau,
brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh^arā ānand hōbe chāhi.^a
then to-thee joy to-become is-proper.^a

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahi, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *i*, which in Standard Maithili would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an ‘*ō*’ sounding like the ‘*o*’ in the word ‘hot’ to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ēk ād^amī-kē dū bētā chhalai. Ok^arā-mē-sē chhoṭ^akā ap^anā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal^akai, ‘hō bābū, ham^arā hisā-mē jē māl-jāl hōt sē bāṭi
said, ‘ O father, my share-in what property will-be that having-divided
 dē.’ Tab bāp sabhē māl-jāl bāṭi del^akau.
give.’ Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpurī dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpurī. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpurī. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpurī forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*.—Part II.—*Bhojpurī Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur and the Eastern Portion of the North-Western Provinces*. Calcutta, 1884

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक कोइ आदमी केँ दू लड़िका रहै । ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द । त ऊ ओकरा केँ अप्पन धन बाँट देलक । बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर के दूर देस चल गेल और उहाँ लम्पटै में दिन गमवैत अप्पन सर्वस गमा देलक । और जब ऊ अप्पन सब किछिओ उड़ा देलक, तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल । और ऊ जा के ओही देस के एक लूमहर आदमी कने रहे लागल । ऊ ओकरा के अपना खेत में सूगर चरावे ला भेजलक । और ऊ अप्पन पेट छिलका से जे सूगर खाये भरे चाहलक; और केउ ओकरा के कुछ देइक न । तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर के खाये से रोटी उबर जाइअ, और हम भूखेँ मरै ! हम उठ के अपना बाप किहाँ जाएब और हुनका से कहबैन कि हँ बाबू, हम लोक परलोक दुनू बिगाड़ली । हम अब अपने के बेटा कहावे जोग न छी, हमरो के एक जन बना के राखू । और ऊ उठ के अपना बाप किहाँ आएल । जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क छोह कलकै, और हबस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै । और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़ली और अपने के सोझा में भी पाप कैली ह, और अब अपने के बेटा कहावे जोग न छी । ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़िआँ कपड़ा निकाल के लिआव, और हिनका के पहिराव, और हिनका हाथ में ओँठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहै से फेन भेंटल ह । और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहै; और जब ऊ अपना घर आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक । और ऊ नौकर सब में से एक नौकर के बोला के पुछलक, कि ई की होइत है । नौकर कहलकैन कि अपने के भाई ऐलन हँ और अपने के बाबूजी भोज कैलन हँ, प्रह लेल कि हुनका के ऊ नीमन और निरोग पैलन हँ । और ऊ खिसिआ गेल, और भितरो घर में न गेल । प्रह लेल हुनकर बाप बाहर अलथिन और हुनका के मनावे लगलथिन । और ऊ अपना बाप के उतारा देलन, कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलो; और तैयो अपने हमरा के कहिओ एकी पठरओ न देली कि हम अपना इमार दोस के संगे खुसी करतो; मगर अपने के ई बेटा, जे पतुरिआ सब के संगे अपने के धन उड़ा देलक, जीने बेर आएल तीने बेर अपने ओकरा लेल भोज कैली ह । बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे छ, और जे कुछ हमर हबे से सब तोहरे छी । आनन्द बधावा करे के उचित है, काहे कि ई तोहर भाई मर गेल रहली से जीली ह; हेरा गेल रहली से मिलली ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek keh^a ād^amī-kē dū larikā rahai. Oh-mē-sē chhot^akā bāp-sē
A certain man-to two sons were. Them-in-from the-younger the-father-to
kah^alak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh^arā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē ham^arā-kē dē dā.' Ta ū ok^arā-kē appan dhan bāt
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaik kⁱ chhot^akā larikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gēl, aur uḥā lampatai-mē din
having-made a-far country having-gone went, and there debauchery-in days
gam^await appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ō dēs-mē bhārī akāl par^alaik, aur ū kaṅgāl
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur ū jā-ke ohī dēs-ke ēk lam^ahar ād^amī kanō rahe lāgal.
became. And he going that-very country-of a rich man near to-remain began.
Ū ok^arā-kē ap^anā khēt-mē sūgar charāwe-lā bhej^alak. Aur ū appan pēt
He him his-own field-in siccine feeding-for sent. And he his-own belly
chil^akā-sē, jē sūgar khāyē, bhare chāh^alak; aur kou ok^arā-kē kuchh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. Tab ū chet^alak aur kah^alak ki, 'ham^arā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
janā phāl^atū naukar-ke khāye-sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhē marai-chhī. Ham uṭh-ke ap^anā bāp kihā jāeb, aur hun^akā-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kah^abain kⁱ, 'hō bābū, ham lōk par^a-lōk dunī bigā^alī. Ham
to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
ab ap^a-ne-ke bēṭā kahāwe jōg na chhī; ham^arō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making.

rākhū.”” Aur ū uth-ke ap'nā bāp, kihā̃ āel. Jab ū dūr rahē, keep.”” *And he having-risen his-own father near came. When he at-a-distance was, tab-hī ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā then-even his father him having-seen compassion made, and having-run on-the-neck lagā-lel'kai, aur chummā ohāṭī lel'kai. Aur bētā bāp-sē kah'lak ki, applied-himself, and kiss licking took. And the-son the-father-to said that, 'hō hābū, ham par'lōkō bigār'li aur ap'ne-ke sōjhā-mē bhī pāp kaili- 'O father,' I the-other-world-also spoiled and Your-Honour-of before also sin have-hā, aur ab ap'ne-ke bētā kahāwe jōg na chhī.' Ō-kar bāp ap'nā done, and now Your-Honour-of son to-be-called fit not am.' His father his-own naukar-sab-sē kah'lan kī, 'sab-sē barhiā̃ kap'rā nikāl-ke lē-āwā; aur servants-to said that, 'all-than excellent clothes having-taken-out bring; and hin'kā-kē pahirāwā; aur hin'kā hāth-mē aūṭhī, aur gōr-mē pan'hī this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes pahiraw'hun; aur ham sab kach'rī aur gājī; kāho kī hammar maral put-on; and (let) us all eat and be-merry; because that my dead bētā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.' Aur ū sab ānand son alive is; lost gone was, he again found is.' And then all joy-badhāwā karē lag'lan. merriment to-make began.*

Ō-kar jēṭh'kā bētā khēt-mē rahē, aur jab ū ap'nā gharē āel aur lagiēh *His elder son field-in was, and when he his-own house-in came and near pahūchal tab bājā aur nāch hōit sun'lak. Aur ū naukar-sab-mē-sē ēk arrived then music and dancing being he-heard. And he his-servants-in-from one naukar-kō bolā-ke puchh'lak kī, 'ī kī hōit hai?' Naukar kahal'kain servant having-called asked that, 'this what being is?' The-servant said kī, 'ap'ne-ke bhāī aīlan-hā, aur ap'ne-ke bābū-jī bhōj kailan-hā; that, 'Your-Honour's brother has-come, and Your-Honour's father feast has-made; oh lēl kī hun'kā-kē ū nīman aur nirōg pailan-hā.' Aur ū khisiā-gēl this for that him he good and healthy has-got.' And he became-angry aur bhit'rī ghar-mē na gēl. Eh lēl hun-kar bāp bāhar al'thin, aur hun'kā-kē and inner house-in not went. This for his father outside came, and him manāwe lagal'thin. Aur ū ap'nā bāp-kō utārā dēlan kī, 'dēkhū, ham to-remonstrate-with began. And he his-own father-to answer gave that, 'see, I ātek baras-sē ap'ne-ke sēwā karaichhī, aur kahiō ap'ne-ke kahal so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying na ṭār'li, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēli, not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave, kī ham ap'nā iār dōs-ke saṅgē khusī kar'ti; magar ap'ne-ke that. I my-own lovers friends-of with merriment might-make; but Your-Honour's*

ī bēṭā jē paturiyā-sab-ke saṅgē ap'ne-ke dhan urā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēṛ āel taune bēṛ ap'ne ok'rā lēl bhōj kaili-hā.
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah'lan kī, 'hō babuā, tū sab din ham'rā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōhrē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uchit hai, kāhe kī ī tōhar bhāī mar-gēl rah'lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jilau-hā; hērā-gēl rah'lau, sē mil'lau-hā.
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुदै के दूरा पर से लेले जाइत रही । पैड़ा में चौकीदार से भेंट हो-गेल ।
 ऊ हमरा के ध क थाना में ले गेल । हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहैछथ, बेला
 आई । बेचे के मन न रहे । हमर खेत दू बेर ई भैंस चर गेल ह । हमरा रामकिसुन के अखज हवे ।
 दू पाँजा धान काट लेले छथ । देवापुर करारिया से छौ कोस है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahī.
I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.
 Paĩra-mē chauhīdār-sē bhēt hō-gēl. Ū ham'rā-kē dha-ka
The-way-on the chauhīdār-with meeting took-place. He me having-arrested
 thānā-mē lē-gēl. Hammar man rahē kī bhaĩs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,
 jahā hammar sam'dhi rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of
 man na rahē. Hammar khēt dū bēr ī bhaĩs char-gēl-hā.
mind not was. My field two times this buffalo has-grazed-down.
 Ham'rā Rām-kisun-ke akhaj hāwē. Dū pājā dhān
Of-me (and) Ram-kisun-of enmity is. Two bundles (of) paddy
 kāṭ lēlē-chhath. Dēwāpur Karariā-sē chhau kōs hai.
having-cut he-has-carried-off. Dēwāpur Karariyā-from six kos is.

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Part IV.—*Maithil-Bhojpūrī Dialect of Central and South Muzaffarpūr.* Calcutta, 1884.

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा मे से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म मे निघटा देलकइन। पीछे सब निघटला पर ऊ देस मे बड़ा अकाल पड़लइ। ओकरा खाए पीए के दुख होए लगलइ। तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत मे सूअर चरावे ला भेज देलकइन। ओकरा मन मे छलइ के सूअर जे खोइया खाइत रहे मे ऊ हमरा मिलइत तो खा के पेट भर लेती। सेह केउ न देखत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख से मरीले। हम डठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नही कि तोहर लड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके से ओते देखलकइन तब बाप का ममत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नही के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ हिनका के पहिना देहुन ओ हाँथ मे अजँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाचे के सबद सुनलकइन। तब एक जन के बोला के पुछलकइन के केथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगे से नीक पलकथुन ओकरा लेल लोग के तोहर बाप खिशवइत हथुन। तो ऊ खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो एतेक दिन से तोहर सेवा कैली ओ कबहूँ तोहर कहल न टरली ओ तूँ एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील। तब बाप कहलकइन के तूँ तो नित हमरा जीड़ है और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janū-kē dugō bēṭā rah^alaīn. Ok^arā-mō-sē chhoṭ^akā ap^anā
One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahāl^akaīn, 'hō bābū, dhan-ke bakh^arā jō kuohh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
 sō dā.' Tō ū ok^anī-kē bāṭ^a del^akaīn. Tō kuchh din bit^alā-par
that give.' Then he them-to dividing gave. Then some days passing-on
 chhoṭ^akā bēṭā sab jamā kal^akaīn. Tek^arā bād baṛā dūr par^adēs
the-younger son all collected made. That after very distant foreign-land
 chal gelaīn. Uḥā jā-ke sab dhan kukarm-mō nighaṭā del^akaīn.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.

Pichhē, sab nighaṭ^alā-par, ū dēs-mē baṛā akāl paṛ^alāī. Ok^arā
Afterwards, all wasling-on, that land-in a-great famine fell. His
 khāe pīc-ke dukkh hōe lag^alāī. Tab ū gāw-mē kōī
eating drinking-of trouble being began. Then he the-village-in a-certain
 bariyār-ke ilā jā-ke gir^alaīn. Tō ok^arā ap^anā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in sowing
 charāwe lā bhēj del^akaīn. Ok^arā man-mē chhalaī ke sūar jō
feeding for sending he-gave. His mind-in it-was that the-swine what
 khōiyā kbāit-rahē, sē-ū ham^arā milaīt, tō khā-ke peṭ
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lētī. Sē-hū keu na dēit-rahāī. Tab soch^alak ki, 'ham^arā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap^anā bāp kanē jaitī
here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahitī . ki, "hō bābū, ke ham Īsar-ke ihā ō toh^arā ihā
and would-say that, "O father, that I God-of near and thy near
 pāp kailī. Ham ab aisan nahī ki tōhar laṛikā kabāī. Ham^arō
sin did. I now such am-not that thy son I-may-be-called. Me-also
 ēgō jan jakit rakhal.'" Tab uṭh-ke apan bāp-ke ihā chal^alan
a servant like keep.'" Then having-arisen his-own father-of near he-went.

Phar^{kē}-sō autē dekhāl^{kaīn}, tab bāp-kā mamat lag^{laīn},
Distance-from on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mō lap^{tā} lel^{kaīn}, ō bahut milājuli kal^{kaīn}. Bētā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^{kaīn}, 'hō bābū, Īsar-ke ihā ō toh^{rā} ihā pāp kaili. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 aisan nahī ke tōhar bētā kahāi.' Bāp ap^{nā} jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^{kaīn} ke niman-sē niman kap^{rā} lāwā; ō bin^{kā}-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāth-mē aūthi, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bharⁱ-ke bachā lāwā, ō mārā, ham^{nikā} khāi ō anand manāi; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar ī bētā jē mar gēl rahē, sē ab jī gēl; ō bhut^{lā} gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag^{lan}.
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar baṛ^{kā} bētā khēt-mē rah^{laīn}. Jab ghar-ke
That hour his elder son field-in was. When the-house-of
 nagīch alāin, tō bājā ō nāche-ke sabad sunāl^{kaīn}. Tab ēk jan-kō
near he-came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^{kaīn} ke, 'kethī hai?' Tab ū kahal^{kaīn} ke, 'tōhar
having-called he-asked that, 'for-what is-this?' Then he said that, 'thy
 bhāi al^{thun}-hai. Un^{kā} dēhē āgē-sē nik palak^{thun}, ok^{rā} lēl
brother has-come-for-thee.' His in-body limb-from well he-has-got, that for
 lōg-kō tōhar bāp khiawāit hathun.' Tō ū khisiyā-ko bhit^{rī} jāe
people-to thy futher feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^{thin}. Tō un-kar bāp nikas-ke al^{thin}, ō manāwe
not wished. Then his father having-come-out came, and to-remonstrate
 lagal^{thin}. Tab ū ap^{nā} bāp-sē jawāb kailan, 'dēkhā tō etek dīn-sē
began. Then he his-own father-to answer made, 'see then so-many days-from
 tōhar sēbā kaili, ō kab^{hū} tōhar kahal na ṭar^{lī}, au tū ēgō
thy service I-did, and ever thy saying not disobeyed, and thou a
 paṭh^{rū} bhī na delā ke ham ap^{nā} yāran-ke saṅg khusī kar^{tī}.
kid even not gavest that I my-own friends-of with happiness might-have-made.

Jakh^{uī} tōhar ī bētā al^{thun}, jē tōhar dhan kas^{bin} saṅg. urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
 delak^{thun}, tek^{rā} lā jew^{nār} karaulā.' Tab bāp kahal^{kaīn} ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
 'Tū tō nit ham^{rā} jaur hē, aur jō kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tōhar hai. Bākī khusī manāwe-kē chāhī kāhe ki i tōhar bhāi
thine is. But happiness making-for is-proper because that this thy brother
jē mar gēl rah^athun, sē jī gel^athun; ō bhulā gēl rah^athun,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,
sē mil gel^athun.
he found went-for-thee.'

JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए। तब ऊ उनका अप्पन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में धीरा दिन में अप्पन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब ओई देस में मेहँगी पड़लैक और उह गरीब हो गेल। और ऊ जा के ओ देस के रहबैया में से एक के इहाँ रहै लागल। ऊ घरवाला ओकरा खेत में सूअर चराबे भेजलकै। तब ऊ खेत के छीमड़ि से जे सूअर खाए अप्पन पेट भरे चाहलक और कोए ने ओकरा कुछ दर्दक। तब ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनिहार के खाएक से बेसी रोटी पकइअ और हम भूख से मरैकी। हम उठ के अपना बाप कने जाएब और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार छी हम फेरो तोहर बेटा कहाबे जोकर नहि छिअी। अप्पन बनिहार में से एक हमरो रक्व। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दीड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार छी हम फेर तोहर बेटा कहाबे जोकर नहि छिअी। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में औंगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खुशी करेन। किअक की ए बेटा हमर मरल छल फेर जोअल है। हेराएल छल से मिलल है। तब ऊ सब खुशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहै। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आबाज सुनलक। और अप्पन नौकर में से एकठो के बोला के पुछलक, ई की हई। ऊ ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़ियाँ भोज कलकौ ह एई लेल की ऊ ओकरा तनदुरुस्त पलकौ ह। तब ऊ बड़ा गुस्सा भेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनाबे लागल। तब ऊ अपना बाप के जवाब देलक की देख हम एता बरस से तोहर संबा कैलिअी ह और कहिअी ने तोहर बात कटलिअी ह और तू हमरा कहिअी एकठो पाठी भी ने देल की हम अप्पन दोस्त मोहीब ल क खेतोन। लेकिन ई बेटा तोहर धन ले क कमबी पतुरिआ के संग उड़ा देलकौ ह और ऊ जखनिआ आएल तखनिआ ओकरा ला बिस खाइक कैल ह। बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग छ और जे कुछ हमर है से सब तोहर हो। मगर खुशी करना बाजिब है किअक के ई तोहर भाई मरल छलौ से फेर जोली ह हेरा गेल छलौ से फेर मिललौ ह ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MATTHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād^amī-kē dō bēṭā chhalain. Ōi-mē-sē chhoṭ^akā bēṭā
A certain man-to two sons were. Them-in-from the-younger son
 ap^anā bāp-sē kah^alan, 'hē bāp, dhan-mē-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
 hōy, sē ham^arā bāṭṭ dae.' Tab ū un^akā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
 bāṭ^a-del^akhin. Bahut din ne bhelain ki chhoṭ^akā bēṭā sab-
divided. Many days not had-passed that the-younger son every-
 kuchh ḍek-jagah-ka-ke bahut dūr dēs chal-gēl, āṛr uhā
thing putting-together (to-)very distant country went-away, and there
 luch^apan-mē thōrā din-mē appan dhan urā-dēlak. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-
 kuchh urā-dēlak, tab ōi dēs-mē mehāgī paṛ^alaik, āṛr uh gerib
thing had-wasted, then that country-in famine fell, and he poor
 hō-gēl. Aṛr ū jā-ko ō dēs-ke rah^awaiyā-mē sē ḍek-kē
became. And he having-gone that country-of inhabitants-in from one-of
 ihā rahāi lāgal. Ū ghar-wālā ok^arā khēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
 bhejal^akai. Tab ū khēt-ke chhīmaṛi-sē jē sūar khāc, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
 pēṭ bhare chāh^alak, āṛr kōe ne ok^arā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then
 ok^arā hōs bhelaik, tab ū ap^anā jī-mē kah^alak kī, 'ham^arā bāp
to-him senses became, then he his-own mind-in thought that, 'my father
 kane banihār-ke khāek sē bēṣī rōṭī pakaia, āṛr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
 bhūkh-sē maraichhī. Ham uth^a-ke ap^anā bāp-kane jāeb, āṛr un^akā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
 kah^abain kī, "hē bāp, ham Khōdā kauc āṛr toh^arā kauc gunāb-gār
will-say that, "O father, I God before and thee before a-sinner
 chhī. 'Ham pherō tōhar bēṭā kahābo jōkar nahī chhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
 banihār-mē-sē ḍek ham^arō rakkhā." Tab uhā-sē uth^a-kar ū
hired-servants-in-from one me-also keep." Then there-from arising he

ap'nā bāp kane chalal. Lēkin jab ū phat¹kiē rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
 ok'rā ūpar māyā kal¹kain, āūr dau¹-ka ok'rā galā-mē lagā-lel¹kai
him upon compassion made, and running him the-neck-by embraced,
 āūr chummā lel¹kai. Bētā un¹kā kahal¹thīn jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh¹rā kane gunāh-gār chhī, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nah¹ chhiau.' Lēkin bāp ap'nā naukar-sē kah¹lan kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nīk nūā jē hai sē in¹kā pah¹nāhūn, āūr in¹kā
than good dress that may-be that to-this-person put-on, and this-person's
 hāth-mē āūgūthī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh¹
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūśī karen. Kiak kī ē bētā hammar maral
uniting eat and merriment make. Because that this son my dead
 chhal, pher jīal hai; herācl chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūśī kare lag¹lan.
merriment to-make began.

Ōkar baṛ¹kā bētā khēt-mē rahē. Khēt-sē jab ghar-ke lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun¹lak, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukar-mē-sē ēk-ṭhō-kē bolā-ke puchh¹lak, 'ī kī hai?' Ū ok'rā
servants-in-from one-to calling asked, 'this what is?' He to-him
 kahal¹kai, 'tōhar bhāī ailau-hā, āūr tōhar bāp khūb baṛhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal¹kau-hā; ēī lēl kī ū ok'rā tan-durust pal¹kau-hā.'
feast has-made-for-thee; this for that he him healthy has-found-for-thee.'
 Tab ū baṛā gussā bhēl āūr ghar ne gēl. Ēī lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap'nā baṛ¹kā bētā-kē manābe lāgal. Tab ū ap'nā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jāwāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt kaṭ¹liau-hā, āūr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 ham¹rā kahiau ēk-ṭhō pāthī bhī ne dēlā, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhib la-ka khaitaun. Lēkin ī bētā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

¹ I.e., a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to thy brother.'

kas^abī-paturīā-ke saṅg urā-del^akau-hā āṛ ū jakh^aniā āel takh^aniā
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok^arā-lā bēs khāik kailā-hā.' Bāp ok^arā-sē kahal^akai, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham^arā-saṅg chhā, āṛ jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūśī-kar^anā wājib hai, kiak-ke ī tōhar bhāi
is-to-thee. But merry-making proper is, because-that this thy brother
 maral chhalau, sē pher jīlau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil^alau-hā.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wō*, and that *s* is always written *ś*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHARI.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी के दु गो बेटा हथीन । उनकनहीं में से छोटका अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन बघना हो है से हमना दे द । एव ज अपन सब यीज वगुस उनकनहीं दुनों में बाँट देक । ठेन दीन बाँगे ना पौक के छोटका बेटा अपन सब यीज बटोन सटोन के कोरे बड़ी दुन देस में यठठ गेठ । दुआँ जा के अपन सब पुंजी कुयाठी में जीआन जन देक । आउ जव सब गवां युक्त एव ज देस में बड़ी मानी अकाठ पड़ठ आउ ओकना दीकसीक होए ठगठ । एव दुआँ के एगो नहरश्वा हींआँ जा के रहे ठगठ । ज ओकना अपन बाप में सुअन अनावे ठा पेगौठकर । आउ ज सुअनीअन के प्याए बाठा मुसा से अपन पेट मने ठा नी ठीरहक हठ बाकी कोरे ओकना ना दे हठ । जव ओकना बुहाए ठगठ एव कहक के हमन बाप के कैगी नौकन याकन हथ जीनका हंठुआमन प्याए के हरन जे अगका अगका के दे हथ । आउ हम गुप्पे मन हो । अब उ के अपन बाप हीं जाएव आउ उनका से कहव के ए बाबुजी हम मज्जान नीनी आउ गोहना नीनी बड़ा पाप कैठी । आउ अब हम गोहन बेटा कहवे पुकुन ना हो । नं हमना अपन एगो मणुना नीअन नय । वस ज उठठ आउ अपन बाप हींआँ गेठ । जयनी ओकना पहुंये ठा कुछ दुन बाकिए हठ के ओकन वप्पा ओकना देखठकर । ज देख के ओकना बड़ा मोह ठगठ । अउ दउड़ के ओकना गठा से मोठठ आउ युमे याटे ठगठ । एव बेटा ओकना से कहठकर के ए बाबुजी हम मज्जान नीनी आउ गोहना नीनी बड़ा पाप कैठी आउ हम गोहन बेटा कहवे पुकुन ना हो । बाकी ओकन वप्पा अपन नौकनवन से कहठकर के प्युव बेश बेश गुगा ठात्री आउ एकना पेन्हावहीं आउ एकना हाथ में अंगुठी पेन्हा देहीं आउ गोड़ में गुगा देहीं आउ हमनहीं प्युव प्यागे पीगे जार आउ प्युसी कनी काहे के १ बेटा हमन मन युक्त हठ आउ खेन के जीअठ है २ गुठा गेठ हठ आउ अब खेन के मोठठ है । आउ ज सब प्युसी मयावे ठगठ ॥

ओकन बड़का बेटा बाप में हठ आउ जव दुआँ से आ के बन नीनी पहुंयठ एव गोग आउ नाय सुनठ । एव एगो नौकन के बोठा के पुछठ के

૬ સવ કા હોશ હૈ । જ કલ્હજર કે ગોહન માર્ક એઠથુ હૈ સેર સે ગોહન વાપ
 ચાન પોન જનશન હથુ કાહે કે વેઠા નોકે સુખે ઘન ઐઠયોન હૈ । નવ જ
 બોસીઆ ગોઠ થાઉ મીળને ના ગોઠ । નવ ઓક્તેન વપ્પે વાહન નોકઠ ઐઠર આઉ સમહાવે
 વુહાવે ઠગાઠર । નવ જ અપન વાપ સે વોઠઠ કે દો વઘન સે હમ ગોહન સેવ્રા
 જનશન હો આઉ કહીવો ગોહન કલ્હના સે વાહન ના નહી । નરવો દોગો પડ્યુ મી
 ના દેઠ કે અપન રઆન દોસૂન જોને બુસો મચીગી હઠ । વાકી જરસહીં ગોહન ૬
 વેઠા અરઠો પે ગોહન સવ માઠ-ખાઠ પગુનાશન મેં જીઆન જન દેઠકો ગું ઓક્તના
 ઠા બાન પોઅન કૈઠ । નવ ઓક્તના સે જ કલ્હજર કે ૯ વેઠા ગું ગો હમના
 સામને હનદમ મેં નહ હૈ આઉ પે કુચ્છ હમન હૈ સે સવ ગો ગોને હઠ । હમલ્હીં કે
 ડયોગ હૈ કે બુસો મચાલીં આઉ આનલ્હ જનોં કાહે કે ગોન ૬ માર્ક મન ગોઠઢ હઠ
 જોઠઢ હૈ મુઠઠ ગોઠઢ હઠ મોઠઠઢ હૈ ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dugō bēṭā hal^athin. Un^akanhī-mē-sē chhoṭ^akā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah^alak ke, ‘ē bābū-jī! tōhar chij-batus-mē-sē jē hamar
father-to said that, ‘O father! thy property-in-from which my
 bakh^arā hō-hai sē ham^arā dē-dā.’ Tab ū apan sab chij-batus un^akanhī
share may-be that me-to give.’ Then he his-own all goods them
 dūnō-mē bāt-dēlak. Dhēr din bīte nā paulak ke chhoṭ^akā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 beṭ^awā apan sab chij baṭōr-saṭōr-ke kōī baṛī dūr dēs-mē chhalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ko apan sab pūji kuchālī-mē jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok^arā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōāl lag^alai. Tab huā-ke ēgō rah^awaiyā hīā jā-ke rahe lagal. Ū ok^arā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bādh-mē sūar charāwo-lā pethaul^akai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan pēṭ bhare-lā bhī lillka-hal; bākī kōī ok^arā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok^arā bujhāo lag^alai tab kah^alak ke, ‘hamar bāp-ke kai-gō
When to-him understanding began then he-said that, ‘my father-of several
 naukar-chākar hath, jin^akā hāṭhuā-man khāe-kē haīn jē an^akā an^akā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
giving-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un^akā-sē kahab ke, “ē bābū-jī, ham Bhag^awān bhīrī
I-will-go and him-to I-will-say that, “O father, I God before
 āu toh^arā bhīrī barā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur nã hi. Tũ ham'rā apan ēgō majūrā nīar rakhā.' Bas, ū
fit not am. Thou me thy-own one labourer like keep.' Enough, he
 uṭhal āu apan bāp hīã gēl. Jakhanō ok'rā pahūche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance

bāki-ai halai ke ōkar bappā ok'rā dekhā'kai. Ū dēkh-ke ok'rā
remaining-even was that his father him saw. He seeing him

barā mōh lag'lai. Āu daur-ke ok'rā galā-sē mil'lai, āu chūme chāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag'lai. Tab beṭwā ok'rā-sē kahal'kai ke, 'ē bābū-jī, ham Bhag'wān
began. Then the-son him-to said that, 'O' father, I God

bhīrī āu toh'rā bhīrī barā pāp kaili, āu ham tōhar bēṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called

jukur nã hi.' Bāki ōkar bappā apan nokar'wan-sē kahal'kai ke, 'khūb
fit not am.' But his father his-own servants-to said that, 'very

bēs bēs lūgā lāō āu ek'rā penhāwahī; āu ek'rā hāth-mē āguṭhī
good good cloth bring and him put-on; and this-one hand-on ring

penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham'nhī khūb khātē-pitē-jāī, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and

khusī karī; kāhe-kō i bēṭā hamar mar chukal-hal, āu phen-ke jial
merriment make; because this son my dead been-had, and again alive

hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Āu ū sab
is; this-one lost-had-been, and now again found-is.' And they all

khusī machāwe lag'lan.
merriment to-make began.

Ōkar bar'kā beṭwā bādh-mē halai. Āu jab huā-sē ā-ke ghar
His elder son feld-in was. And when there-from coming house

bhīrī pahūchal tab gīt āu nāch sun'lak. Tab ēgō naukār-kē bolā-ke
near reached then song and dance he-heard. Then one servant calling

puchh'lak ke, 'i sab kā hōit hai?' Ū kahal'kai ke tōhar bhāi
asked that, 'this all what being is?' He said that thy brother

āī'thū hai, sēi-se tōhar bāp khān-pian karait-hathū; kāhe-ke
came(-for-thee)¹ is, therefore thy father a-feast doing-is(-for-thee)¹; because

bēṭā nikē sukhē ghar āī'thin-hai.' Tab ū khisiā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and

bhit'rē nā gēl. Tab ōkar bappē bāhar nikal-āīlai āu sam'jhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate

lag'lai. Tab ū apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy

sēwā karait-hī āu kahiō tōhar kah'nā-sē bāhar nā rah'li, taiō
service am-doing and ever-even thy saying-from out not lived, nevertheless

¹ This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come to thee, but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thū* is used because it is *thy brother*, who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.

ēgō paṭh'rū bhī nā delā ke apan iār-dōst jōre khusī
one kid even not thou-gavest that my-own friends with merriment
 machautī-hal. Bāki jais'hī tōhar ī bēṭā āllau jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jiān-kar-del'kau tū ok'rā-lā khān-piān kailā.' 'Tab ok'rā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done.' Then him-to
 ū kahā'kai ke, 'ē bēṭā, tū tō ham'rā sām'nē har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuehh hamar hai sē sab tō tōrē hau.
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham'nhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr ī bhāi mar gelau-hal, jīlau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-hal, mil'lau hai.'
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

कोई जंगल में एगो साधु रह रहल, उन का नीचे एगो राजा मुठाने मुठाने जा पहुँचल, आउ साधु के देख के पावों ठागे वरु गेठन। साधु उनका पीआसठ जान के थोड़ा ऐसन जंगल के खुन प्याए ठा देठथीन, आउ पानी पीठा देठथीन। राजा प्या के आउ पानी पी के बहुत प्युस मेठन, आउ ङूढा हवा में थोड़े वेन वैठठा से थकैनी नोकठ गेठन। एव राजा साधु जी से हाथ जोड़ के पुछठन के महाराज हमरा कुछ सीखावन के वाग कहों के जेकरा से हमन कठेआन होए। साधु जी वोठठन के ई यानो वाग के श्राद नय, पहिठा ई के ननाएन सामी के नाम हन हम जपना, दुसन ई के सब जीव पन देया नयना, तीसन ई के अनकर युक्त के छमा करना, आउ यउठा ई के करी कोई वाग के घमण्ड ना करना। ई यानो वाग के जे केउ सावन कर है ओकरा पन मजबान सदा प्युस रह हथ आउ अद्वे में ओकरा वैकुण्ठ भीठ है। एकरा सेव्राए एक वाग राजा ठोग के आउ भी है। उ ई है के बेआव्र में पक्का रहे के यही। करी केकरो प्यातोन से केकरो बीगाड़े रया वनावे के ना यही। ई सब वाग राजा सुन के साधु जी के पावों पन गीन पनठन आउ कहठन के हमरा तुं अपन येठा वना ठ। एव साधु जी कहठन के जा तुं बेआव्र से राज कर ग। बेआव्र से राज करना जंगल में वैठ के गपसिआ करना से भी बेस है। एगना में राजा के सीपाही पगुकी राजा के प्योजने प्योजने हुआं पहुँच गेठन। एव साधु जी के पननाम कर के राजा अपन गाँव में घुन ऐठन॥

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādḥū raha-halan. Un^akā bhīrī ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātō-bhulātō jā-paḥūch^alan āu sādḥū-kē dēkh-ke pāḍ lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.
 Sādḥū un^akā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del^athin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pānī pilā del^athin. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandḥā hawā-mē thōrē. bēṛ baiṭh^alā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness
 nikal-gelain. Tab Rājā sādḥū-jī-sē hāth jōr-ke puchh^alan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham^arā kuchh sikhāwan-ke bāt kahī, ke jek^arā-sō hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādḥū-jī bol^alan ke, 'ī chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.
 Pahilā ī ke, Narāyan sāmī-ke nām har dam jap^anā.
The-first this that, God lord-of name every moment should-be-muttered.
 Dūsar ī ke, sab jīu par dayā rakh^anā. Tīsar ī
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar chūk-ke chhamā kar^anā. Āu chauṭhā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamanḍ nā-kar^anā. Ī chārō bāt-kē jē-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-
 kara-hai, ok^arā par Bhag^awān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok^arā bhikunṭh milā-hai. Ek^arā sewāy ēk bāt rājā-lōg-kē āu bhī hai.
him Heaven is-given. This besides one thing kings-for more also is.
 Ū ī hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek^arō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khātir sō kek'rō bigāre yā banāwe-kē nā chāhī.' I sab
favour for anybody-of to-unmake or to-make not is-proper. These all
 bāt Rājā sun-ke sādhu-jī-ke pāo-par gir-par'lan, āu kah'lan ke.
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'ham'rā tū apan chēlā banā-lā.' Tab sādhu-jī kah'lan ke, 'jā
'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jāngal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baith-ke tapasā-kar'nā-sē bhī bēs hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is. In-the-meantime the-king-of
 sipāhī patukī Rājā-kē khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādhu-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithilī spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *ki*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithilī may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Sinh,—Ē Gumāstā-jī, ap^{ne}-sē ham kā kahĩ ? Jag-Mōhan Sinh,
Gūhan Sinh,—O Agent-sir, you-to I what may-say ? Jag-Mōhan Singh,
 Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pānī kāt-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahĩ sām^{ne} hathū. Pūchh-lēhun. Ū-par gārārī bhī
in took-away. He here before is(-for-you.) Ask-(him). That-on bund also
bādh-del^{thī}, āur nich^{lā} khēt sabh paṭā-lel^{thī}. Ab pānī āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā¹ sabh khētē tār² hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāsta—Jag-Mōhan Sinh, ī kā bāt hai ?
The-Agent—Jag-Mōhan Singh, this what thing is ?
 Jag-Mōhan Sinh,—Gūhan-Sinh-sē ēk chilim gānjā-lā jhag^{ra}
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gānjā-for quarrel
hō-gel-hal, ap^{ne} chal-ke dekḥ-lā. Ham kahĩ gārārī bādh^{li}-hē ? Gārārī
has-become, yourself going see. I where bund have-constructed ? Bund
bādh-ke tō Bhat^{nī} Kahārin sabh pānī lē-gelain.³
having-constructed to-be-sure Bhat^{nī} water-bearer's-wife all water took-away.

Gumāstā.—Gūhan Sinh chalā; khēt tō dek^{lāwā}.

The-Agent.—Gūhan Singh come-along; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^a above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *hathū*, instead of *hathī*.

² *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

³ This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

जव हम रहुं मासु ठिकी मयेचय।

कि नवठे रहूँ गोह वनिआते-न।

अव हम जेहूँ मासु गुण प्रमदिका।

कि अव नाहयों गोह वनिआते-न।

रव जेह रहयों मासु दुई जेह रहयों

कि मसते चयों गोह होदिआते-न।

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,
 Ki taba-lē sahalũ tōhara batiā-rē-nā !
That so-long I-brooked thy words !
 Aba hama bhēlũ, Sāsũ, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.
 Ki aba nā sahabõ tōhara batiā-rē-nā !
That now not I-will-bear thy words !
 Ēka bēri sahabõ, Sāsũ, dūi bēri sahabõ.
One time I-will-bear, O mother-in-law, two times I-will-bear.
 Ki tīsarē dharabõ tōhara jhõṭiā-rē-nā !
That the-third-time I-will-catch-hold-of thy hair-topknot !

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो । भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो । का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे बाघ बहुत जोर से गरजइत हल । हमनी सब ढेर आदमी हली कुछ डर न लगल । लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बर अकेल गेली हल, जब पहार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ मुनली हेअ जेह से मेजाज हमर सुध में न रहल । हम बुझली कि बाघ आगल और हमरा के धगलक । हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली । करेजा थरथराए लगल, डर के मारे हम कठुआ गेली । बाघ के बिना देखले बघघेड़ी लग गेल । लेकिन थोरे देर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौँताल नदी के पानी जे पहार के उपरे से गिरइत हल मछरी मारे के बन्हइत हलै । उहाँ से जे पथर नीचे बिगइत हलै, सँई बीसो हाथ नीचे खड़बड़ाइत अवइत हलइ । जब ई देखली तब जीव में साहस भेल । हम अपने से ई बात खेआल कर के अपन साहस पर हसइत हो ॥

TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyō. Jhūth dar-ke-mārē aisan ḍaraīt
O brother, I what may-say-(to-you). False fear-through so afraid
 halī ki jēkar hāl ham na kah sakiyō.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē awaīt halī tab pahār-ke uprē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 gar^ajaīt hal. Ham^anī sab dhēr ād^amī halī kuchh ḍar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but
 āj ohī rāstā-sē ham apan māmā-ke gāo-mē thik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bē akēlē gēl-hal. Jab pahār-ke jarī tar nadi-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch^ali-hēa, tab ēk-dam barā khay^abarāhat ban-mē nadi taraph
I-reached, then all-at-once great crash the-forest-in the-river toward
 sun^ali-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh^ali
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh āl aur ham^arā-kē dhaclak. Hamar hāth-mē tar^awār hal.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw^asar na milal ki mēān-sē bāhar nikālī.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.

Karōjā thar^atharāē lagal, ḍar-ke-mārē ham kaṭhuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.

Bāgh-kē binā dekh^alē bagh-chēyī lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham ōne dekh^ali tō kā dokh^ali, ki ēk būrhā Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadi-ke pānī jē pahār ke uprē-sē giraīt-hal machh^arī māre-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 banhaīt halai. Uhā sē jē pathar nīchē bigaīt halai sēi
damming was. There from what stones downward throwing he-was those-very

bisō	hāth	niehē	khap̄barāitē	awaīt	halāi.	Jab	ī
scores-of	cubits	downwards	crashing	coming	were.	When	this
dekh ^o li	tab	jīw-mē	sāhas	bhēl.	Ham	ap̄ne-sē	ī
I-saw	then	mind-in	courage	become.	I	in-my-own-mind	this
							thing
kheāl-kar-ke	apan	sāhas	par	hasaīt-hi.			
thinking	my-own	courage	on	am-laughing.			

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhī Dialect, of South Munger and the Bīrh Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahī. We find pure Magahī spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahī spoken principally by Kuṛmīs, which, among other names, is usually called Kuṛmālī, a form of speech which we shall deal with presently. In the same District pure Magahī is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahī, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kuṛmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahī language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahī, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahī is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kuṛmālī live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oṛiyā, or, in the case of Eastern Sarai Kala, with some speakers of Oṛiyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts :—

HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahī	1,069,000
Kuṛmālī	7,333
Muṇḍā and Dravidian Languages	87,550
Other Languages	438
TOTAL	1,164,321

MANBHUM.

Bengali including Khariā Thar	907,690
Kuṛmālī and Magahī ¹	111,100
Muṇḍā and Dravidian Languages	171,727
Other Languages	2,811
TOTAL	1,193,328

¹ Pure Magahī is spoken by Zamindars and Magahiya Brāhmanas of Jharia, Katras, and Nowagarh, but separate figures are not available

RANCHI.

Magahī	20,141	
Pāch Parganiā	8,000	
Nagpuriā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains).
Munḍā and Dravidian Languages	731,946	
Other Languages	16,353	
TOTAL	1,128,885	

SINGHBHUM.

Magahī	25,867	
Bengali	106,686	(in Dhalbhum).
Oriyā	114,402	
Munḍā and Dravidian Languages	297,878	
Other Languages	655	
TOTAL	545,488	

SARAI KALA.

Magahī	34,815	
Bengali	4,115	(immigrants from Dhalbhum).
Oriyā	21,219	
Munḍā Languages	33,690	
TOTAL	93,839	

KHARSAWAN.

Magahī	987	
Kurṃālī	2,957	
Oriyā	8,867	
Munḍā Languages	22,659	
TOTAL	35,470	

Before dealing with Kurṃālī, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ-से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर जै ओकरा सूअर चरावे ला अपन खेत में पेंठेलइ। अवर ऊ सूअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा के उ नइ देलथीन। तब ओकर ह्रीश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजूर के खा के भी उब्र हइ, अवर हम भूखे मर ही। हम उठब अवर अपन बाप भीरी जैबइ, अवर ओकरा कहबइ बप्पा परमेश्वर भीरी अवर तीर भीरू पाप करली हँ। अब हम तीर बेटा कहावे लाइक नखी। हमरा तीर मजूरवन में से एक मजूर निअर रख ॥

TRANSLITERATION.

Kōi ad^mi kē dū bēṭā halaī. Ōkar-mē-sē chhoṭ^kā apan bāp-sē kah^alaī ki, ‘ē bāp, dhan-daulat ke jē hamar bakh^rā hōwa haī sē ham^rā dē dē.’ Tab ū apan dhan-daulat bāṭ^t delaī. Dher din naī bit^tlaī k’ chhoṭ^kā bēṭā sab jamā kar^alaī awar dūr dēs chal gelaī. Awar ū huā^ā dhan-daulat luchi^aī-mē^ē uṛā delaī. Awar jab ū sab uṛā chuk^alaī tab huā^ā baṛī akāl par^alaī, awar ōkar dukkh hōwe surū holaī. Awar-u ū dēs-ke ēk ad^mi-ke ihā^ā jā-ke rahe lag^alaī. Awar ū ok^rā sūar charāwe-lā apan khot-mē^ē peṭhailaī. Awar ū suar^wan-ke khāl chhilak^wan sē apan pēṭ bhare khoj^alaī. Sē-u ok^rā keu naī del^thīn. Tab ōkar hōs bhelaī, awar ū kah^alaī ki, ‘hamar bāp kē kotⁿā majūrā-kē khā ke bhī ubra haī, awar ham bhūkhe mara hī. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok^rā kah^abaī, “bappā Paramēśar bhīrī awar tōr bhīrū pāp kar^ali hē; ab ham tor bēṭā kahāwo laik nakhi, ham^rā tōr majur^wan-mē-sē ēk majūr niar rakh.”’

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

एगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ऊ गला के डंटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे हलइ। ओकर कोइ पड़ोसिया ई भेद अटकर से बूझे पड़लइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ऊ सूम ऊ ठाँव कोड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के काहे लगलथीन, ए-भाई, तू काहे खातिर मोच है। जब लग सोनवा तोर पास हलउ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हले। एइ में तू ऊ गड़हा-ठी में एगो पंथर रख ले अवर ओकरे भुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख बिपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारथ हइ, अवर ऊ धन अइमने उड़ जा हइ ॥

TRANSLITERATION AND TRANSLATION.

Ēgō sūm apan sab dhan-sampat bēch-ke sōnā kin^alai, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok^arā ū galā-ke ītā niyar banā-ke dhar^ati-mē gār-ke
it he having-melted a-brick like having-made the-ground-in having-buried
 rōj ōkar pah^arā dō-halai. Ōkar kōi paṛosiyā ī bhēd
(every)-day of-it guarding used-to-give. (Of-him a-certain neighbour this secret
 at^akar-sō bujhe paīlai, awar ōkar ghar sunnā pā-ke gaṛal son^awā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelai. Ket^anā rōj pīchhē ū sūm ū thāw ko^alai awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dēkh-ke rōe lag^alai. Ōkar rōāi sun-ke ōkar dōst-mōhīm aīl^athīn,
having-seen to-weep began. His weeping having-heard his friends came,
 awar ok^arā bujhā-ke kahe lagal^athīn, ‘ē bhāi, tū kāhe khātīr sōcha-hē?
and him having-advised to-say began, ‘O brother, thou what for art-grieving?’
 Jab-lag son^awā tōr pās halai tab-lag tū ōkar pah^arādār chhōr
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō nāi halē. Ēi-sē tū ū gaṛhā-thō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok^arē bhulāel son^awā bujh-lēhī.
place-for-thyself, and it-indeed the-lost gold imagine.’

Jē ad'mī apan dhan-kē kek'ro dukh bipad-mē nāi lagāwa-haī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar' na apan jīw-mē khā-haī, ōkar dhan akārath haī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 āisanē ur-jā-haī.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripuriā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Mundā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripuriā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

¹ *Vide* ante, p. 95.

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamau	60,382
Singbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadrī Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahī, Magahīā, Korthā, Kur-māli Thār, Khaṭṭā, or Khaṭṭāhī.	111,100
Kharsawan State	Kurmāli	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Pargania or Tamarā	8,000
Bamra State	Sadrī Kōl	4,194
Mayurbhanja State	Kurmāli	280
Malda	Hindī	180,000
TOTAL		313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.
² These figures, however, include speakers of pure Magahī, who are Zamindars and Magahīyā Brāhmins of Jharīa, Katras and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khattā, or, in the west of the same district, as Khattāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum :—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr^akhiyā* and *gar^akhiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōtō* (for *chhōta* in standard Bengali) is, however, pronounced *chhutū*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *kerlē āhā*, I have done; *keri-ke*, having done; *kh^eenē*, at a time. So also *maūdhē* for *mudhyē*, in.

In the word *hīchhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *tā*, *lāi* or *tāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-tā*, the child; *bētā-tāy*, the son. Its genitive case is *tek*, as in *ghari-tek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-tā*, is used in the same sense, as in *ek-tā munis-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *śūar-kēr*, of the hogs; *miṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munis-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *ghari-t-ek*, of about twenty minutes; *bētā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards; *ghārē*, in the house; *hāthē*, on the hand; *dakānē*, in the shop; *bhūkkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *munīś-gulā-kē*, to the servants; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *māy*, I; *ma-kē*, to me; *mar*, my, but *hāmar pash*, near me; *hām'rā*, we; *hām'rā-kē*, to us; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou; *tar*, thy, but *tak'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he; *a-kē*, *ak'rā-ke*, him; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

Tēy, *sē*, he; *tū-khē* (sic) to him; *tā-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *ehē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

- (1) *āhā*, I am; (2) *āhis*, thou art; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

- (1) *Helaō*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā*, I was.
(3) *rahē*, *rehek*, he was.

OTHER FORMS—

- Haī-ke*, having become.
Hēlēi, *heli*, on becoming.
Ah'bē keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

- 1st Person, *lāgaō*, I seem; *khātahā*, I labour.
2nd Person, *keris*, thou doest.

IMPERATIVE.

- 1st Person, *chālē*, let us come.
2nd Person, *dē*, give thou; respectful, *rākhē*, keep; inferior, *pindhāohāk*, put on; *dehāk*, give.

PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

IMPERFECT.

Only one instance, *bēche-helaō*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār^atāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

PAST—

1st Person.—This occurs under three forms; viz. :—

(a) *Pāolaō*, I obtained; *keh^alaō*, I said; *khuj^alaō*, I demanded; *dekh^alaō*, I saw; *lāg^alaō*, I began; *tek^alaō*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh^alāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah^alāk*, he stayed; *ker^alāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch^alāk*, he survived; *lāg^alāk*, they began; *śudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *uṇāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh^alek*, he said; *kah^alen*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker^alē-āhā*, I have done; *kūṭ^alē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(a) Transitive verb, *thān^alē-āhē*, he has considered; *ān^alē-āhē*, he has brought. Also *pāolē-āihōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh^alē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dei-delāk*, he gave; *dauri jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek bēṛā*, the hour of returning; *khābār*, of eating.

Idiom—

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār'tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg'lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bibārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kuṛmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের দুটা বেটা ছালিয়া রেহেক। তারাদের মইধে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্। যে বাপ্-হে হামরাকর দৌলতকর যে ময় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাঁটিকে অকর হিঁসা দেই দেলাক্। থড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে যুচাওলাক্। যভে খরচা কেরিকে সভে শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাকরে খাতির অকর দুখ হেলেই ক্ষেণে সেই মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিট্টা অকরাকে টাইড়ে শূয়র চারাওলাই গোরখিয়া রাখলে-রহে। অহেলায় গরখিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক ঠিঁচা কেরলাক। বিচকম তাখে কেয় কনহ নেহি দেলেই। মনে মনে ঠানলে অহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া আহেক। অকরা মান্ঘি এতিক বেরছন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর ময় ভুঁখে মরল্ আই। ময় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে ময় ভগমানেকর ঠাই আর তর ঠাই দম কেরলে আই। তর বেটাক লাক ময় না লাগাঁও। তয় মকে মুনিশ রাখে। তাকর বাদে উ আপন বাপেক্ ঘার গেল্। অকর বাপ একে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়াটাকে দেখিকে দৌড়ি যাইকে ঘেঁচায় ধরিকে চুমা পাওলাক। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্-হে তর ঠিনে আর ভগমানেক ঠিনে ময় গুণাই কেরলে আই। তর বেটাক লাক্ ময় না লাগাঁও। অকর বাপে মুনিশগুলাকে কহলেন যে একে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর ঠাণে অংঠি দেহাক্, গড়ে জুতা দেহাক। আর চালেন্ হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্; হারাই গের রহে আর পাওলেই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পছচাপর্জটি হেল তেখনে নাচ বাজনাকর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায় এতেক নাচ বাজনা তেহেক রে। মুনিশটাই কেহলেক তর ভাই আওল আহেক্, তাকরে তেতে কুটুম্কে খাওয়াইসাহে কেসে ন একে ভালই ভালই পাওলে আই-হোক। একরে ইতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্ তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তেঁয় কেহলাক ময় এতনাদিন তর মুনিশেক লেখে খাটই কখন ময় তর কাথা নেহি কাটলে আই মনেক তয় মকে একটা ছাগেছোয়া নিহি দেলে আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে এসন নাচনি লেইকে তরে এসন ধন দরিব উড়াওলাক্ সে ঘুরিকে পঁহচৎ না পঁহচতে তয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে দিনত তয় হামর পম অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক এখন রিচেক মজা কেরে হেতেক কেসেন তব এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হারাই গের রহে ঘুরিকে পাওলাও ॥

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBRUM DISTRICT.)

Ek lakēr du-tā bēṭā chhālīā rehek. Tārādēr maīdhē chhuṭu bēṭā-tāy
One man-of two son children were. Of-them among (the)-younger son
 a-kar bāp-kē keh^lāk jē, 'bāp-hē, hām^arā-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke
shall-get that me-to give.' Then his father own property dividing
 akar hīsā dēi-delāk. Tharek dīn bādē chhuṭu bēṭā chhāwā-tā āpan
his share made-over. A-few days after younger son child own
 dhan-darib lēi-ke bidēs gēl. Sē ṭhinē jāi-ke
property-(and)-things taking foreign-land went. (To)-that place going
 uj^hbak haī-ke sabhē ghuchāolāk. Jabhē kharchā kerī-ke sabhē
(a)-fool being all-(his-property) he-lost. When expenses making all
 śīrāolāk, tabhē ahē muluk-kēr bēṛī ākāl helek. Tāk^arē khātir a-kar
he-finished, then that land-of great famine was. This for his
 dukh hōlēi kh^honē, sēi muluk-kēr ek bēṛē
distress of-being at-the-time, that land-of one great
 dhaninok ghārē rah^alāk. Ahō dhanin-tā ak^arā-kē ṭāirē sūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
 chārāo-lāi gor^akhiyā rākh^llē-rahē. Ahē-lāy gar^akhiyā sūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
 khābār ebakā khāi-ke āpan pōṭ bharāyek hēchhā ker^alāk. Bich^akam
(the)-food-of husks eating own stomach filling-of wish he-made. But
 tā-khē kēa kanha nehi delēi manē-manē ṭhān^alē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
 bāpek ghārē ketek bē^ahuniyā āhek. Ak^arā mānshi
father's house-in how-many wages-earning-labourers are. His men
 etik bē^ahun pāotāk jē khāi-ke nehi śīrāolē
so-much wages-(in-food) used-to-get that eating not to-finish
 pār^atāk, ār māy bhūkhē maral āhā. Māy bāpek ṭhāi jāi-ke
they-used-to-be-able, and I (by)-hunger dying am. I father's near going

kaham, "bāp-hē, māy Bhagamānē-kar thāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 thāi dash ker¹lē-āhā. Tar bēṭāk lāk māy nā
in-the-presence sin committed-have. Thy son-of like I not
 lāgaō; tāy ma-kē muniś rākḥē." 'Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." 'This after he own
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēṛi
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan chhāwāṭā-kē dēkhi-ke daṛi jāi-ke
sorrow felt; his father own child seeing running coming
 ghēchāy dhaṛi-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh¹lāk,
neck holding kisses gave. Then his child said,
 'bāp-hē, tar thīnē ār Bhagamānek thīnē māy gun¹hā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker¹lē-āhā. Tar bēṭāk lāk māy nā lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 muniś-gulā-kē kah¹len jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
 a-kar hāthē angṭhi dēhāk, gaṛē jūtā dēhāk, ār chālē hām¹rā
his hands-on rings give, legs-on shoes give, and come we
 khāi pi-ke majā ker¹bēi; mar chē bēṭā-tā mari-rehek,
eating drinking merriment will-make; my this son died-had,
 ār bāch¹lāk; hār¹ūi gēr-rahē, ār pāolēi.' Et¹nā-tā kehi-ke
and revived; lost gone-had, and I-regained.' This-much saying
 majā kere lāg¹lāk.
merriment doing they-began.

Ahē lak-tār bara bēṭā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had. He returning-of
 bēṛā jakhan ghār pāhuchā-pāhuchi hel tekhnē nāch-bāj¹nā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk śuni-ke, ek-tā muniś-kē dāki-ke śudbāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj¹nā hehek-rē?' Muniś-tā-i keh¹lek, 'tar bhāi
dance (and) play is-going-on-eh?' The-servant said, 'thy brother
 āol āhek. Tak¹rē hātē kuṭum-kē khāwāis-āhē, kese na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek¹rē hātē a-kar rāg
him in-good-condition he-got-has.' This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāh¹rāy āsi-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujhāolāk. Takhan tēy keh¹lāk, 'māy et¹nā-din tar muniśek
a-good-deal entrented. Then he said, 'I so-many-days thy servant-of

lēkhē khāṭ-ahā. Kakhna māy tar kāthā nehi kāt^llē-āhā, manek
like labour. Ever I thy words not disobeyed-have, even-then
 tāy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch
thou me-to one goat-young not given-thou-hast that five
 bhāi majā keretēlia. Tar jē bēṭā-tā-i tah^rō ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,
 nāch^ani lēi-ke, tarē ēsan dhan-darib urūolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that
 ghuri-ke, pāl^achat-nā-pāhach^tē, tāy bhaj lāgāolē.
returning, immediately-on-reaching-(home), thou feast commencedest.'
 Takhan a-kar bāp keh^alāk, 'sabhē din-ta tāy hāmar pash
Then his father said, 'all days-while thou me with
 ah^bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now
 richēk majā kere hotok, kōsen tar ehē bhāi-tā mari rahē,
some merriment do should, why (because) thy this brother died had,
 ghuri-ke bāchal; hārāi gēr-rahē, ghuri-ke pāolaō.
again (has)-lived; lost gone-had, again I-got.'

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBIHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর মঁয় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতেক দর শুধাওলাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখে। অহে বাবুগুলায় শুনিকে কেহলাক সতে দরিব মিলায়কে এক সের হামরাকে দেহাক। মঁয় এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুজলঁও। তখন বাবুগুলাই কেহলাক যে হামরাকর সঁগে পয়সা নেখে। অহে লদি লা আহেক। উহা যাইকে দাম দেলঁই। মঁয় ভদরান মানুষ দেখিকে মঁয় কনহ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক দেখিকে মঁয় লদীতক্ গের রহঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানাই থানাই দেখলঁও লাটা ঢের ধুর্ গেল আহেক্। তেখনে মঁয় পেছাই পেছাই দৌড়ে লাগলঁও। ঘড়িটেক্ বাদে মঁয় লাটাকে আঁটাওলাহন। আঁটাইকে লাহেক্ মাঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঝি কনহ নিহি কেহলাক। মঁয় তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গুলায় লাহেক্ ভিতরলে বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুই ফাঁড়ি ঘারলে একটা সিপাহি ডাকা কারাইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আহঁ। মঁয় বড়ি গরিব লক। মর কেউ নেখে বাবা সত্ বিচার্ করি দে। মর কনহ দম নেখে॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānō besi-ke miṭhāi bēche helaō. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke miṭhāi-kēr ketek dar śudhāolāk. Mǎy keh^alaō, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek ta ek-dar nēkhekh.' Ahē Bābu-gulāy śuni-ke keh^alāk,
things-of indeed same-price is-not.' Those Babus hearing said,
 'sabhē darib milāy-ke, ek sēr hām^arā-kē dehāk.' Mǎy ek sēr miṭhāi
'all things mixing, one seer us-to give.' I one seer sweetmeats
 delēi, ār āṭh ānā dām khuj^alaō. Takhan Bābu-gulāi keh^alāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām^arā-kar sāgē pay^asā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām debēi.' Mǎy bhad^arān-mānush dēkhi-ke mǎy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh^alaō. Dhēr khen heli pay^asā-nihi delāk dēkhi-ke mǎy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gēr-rahū; jāi-ke dekh^alaō lā-tā sē-thin nēkhēi. Dhēr dhur-lē thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dekh^alaō lā-tā dhēr dhur gēl āhek. Tekh^anē mǎy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg^alaō. Ghārī-tek bādē mǎy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 āṭāo-lāhan. Āṭāi-ke lāhek mājhiṭā-kē Bābu-gulāk kāthā śudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-mājhi kanha nihi keh^alāk. Mǎy takhan pāni nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē tek^alaō. Takhan Bābu-gulāy lāhek bhitar-lē bāh^arāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 ma-kē-i char kerī-ke gul ker^alāk, ār dui-tā Bābu-ī phāri-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-tā sipāhi dākā-kārāi-ke ān'lāk. Māy sipāhi-kē sab kāthā khuli-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēi. Sipāhi mar kāthā nehi śuni-ke giriptān-keri-ke ān'lē-āhē.
told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nihi chari keṛ'lē-āhā. Māy baṛi
Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
 kanha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad^{rī} Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kuṛmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmālī Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām^{rē}-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōṭē ād'mī-kēr dui-ṭhur bēṭā rahin. Unhā-lē chhōṭ bēṭā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah'lāk, 'ē ābā, māl-jālar jin bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
 girī, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē
will-fall, that me-to give.' He his property having-divided gave. Many
 din nai jāilā chhōṭ bēṭā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē
he-made : all the-property spent having-made having-completed, that country-in
 maharg holāk, āur ō bahūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
 dēs-kar ek ād'mī-kar ghar-mē āsh'rā lelāk, āur ō ād'mī ō-ke
country-of a man-of house-in shelter took, and that man him
 dōin-mē suar charāi pāṭhālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what husks
 khāt-rahin, ō-kē khāi-kōr pōṭ purāi-kē man kar'lāk. Ō-ke
used-to-eat, those having-eaten his-belly filling-for mind made. Him to
 ō kēhū delāin nāhin khāi-kē.
those anyone gave not eating-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMRA.)

SPECIMEN II.

Ek gāũ-mē budhā budhi . dui jhan rah'len. Bahūt
One village-in an-old-man an-old-woman two persons were. Many
 ād'ni par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khanē
men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg'lāk. Tōb-lē budhi kah'lāk,
the-old-woman-to envy became-attached. Then. the-old-woman said,
 'ē budhā, sabē-tō kāmāi-khan lānat-hen, hām'rē-man
'O old-man, all-indeed having-earned bringing-are, we
 jāb.' Kāndhē sab din sarag-kēr ek hātī dhān khāt-rahē, jē
will-go.' Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogār'lāk. Hātī ālāk. Hātī khāt-rahē. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar'lāk. Hātī budhā-kē lē-gelāk sarag-pur. Ūhā
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kāmāi khālāk. Tōb-lē ō hātī-kēr pōchh-kē
the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar'lāk, āu nichē ālāk, āur budhiā-kē kah'lāk, 'Budhiā
seized, and down came, and the-old-woman-to said, 'Old-woman
 dekh, et'rā kāmāi-khan lāin-han.' Tōb-lē budhiā dekh'lāk,
see, so-much having-earned I-have-brought.' Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah'lāk, 'mō-hō
and her soul very rejoiced became. The-old-woman said, 'I-too
 jābō.' Tōb-lē dōnō jhan gelāin, hātīr pōchh dhaīr-khan,
will-go.' Then both persons went, the-elephant's tail having-seized,
 sarag-pur. Ō-mānē ūhā khōb kāmāilāin khālāin. Tōb-lē
(to)-the-heaven-city. They there well earned ate. Then
 budhā bichār kar'lāk. Budhiā-kē kah'lāk. Tōb phēr
the-old-man consideration made. The-old-woman-to he-spoke. Then again
 budhā hātī-kēr pōchh-kē dhar-kēr gāũ-kēr ād'mi-kē
the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāũ-kēr ād^amī-kē pōchh^alāk, 'kāhō, 'well,
bringing-of for came. When the-village-of men he-asked, 'well,
 īhā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
 milat-hē. Ūhā-kēr tām̃bi bahūt baḍā hāi.⁹ Tōb-lē sab gāũ-kēr ād^amī
is-found. There-of the-seer very big is. Then all the-village-of men
 bichār kar^alāin, āur buḍhā-kē 'chalā, bhāi, jāba,⁹ kah^alāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 Tōb-gē āur ō hāti-kē ogār^alāin, āur ō hāti-kēr
Then and that elephant they-watched, and that elephant-of
 pōchh^a-mō buḍhā dhar^alāk. Phēr buḍhā-kēr piṭh-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
 ek jhan potār^alāk. Ō-kar piṭh-mē āur ek jhan potār^alāk. Phēr
one person embraced. His back-on another one person embraced. Again
 āur ek jhan potār^alāk. Āesan gāũ-kēr sab ād^amī pot^arā-pot^arī
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
 halāin. Tōb-lē hāti upār-kē chal^alāk. Sarag-pur-kēr ādhā bāt
became. Then the-elephant above-to started. The-heaven-city-of half way
 hāi-khan, ek jhan pāchhē-kēr ād^amī puchh^alāk, 'hāi-hō, buḍhā,
having-become, one person behind-of a-man asked, 'well, old-man,
 et^arā dhūr lē-jāāt-hī, jē ūhā kot^anā baḍ tām̃bi āhē?⁹
so-much distance you-are-taking-(us), what there how big the-seer is?
 Tōb-lē buḍhā ek hāt-mē hāti-kēr pōchh^a-kē dhaīr-khan ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
 hāt-mē tām̃bi-kē batālāk, 'et^anā baḍ tām̃bi āhē.⁹ Tōb-lē phēr ek ād^amī
hand-in the-seer explained, 'so big the-seer is. Then again one man
 puchh^alāk, 'nāi sun^alī-hō; ket^anā baḍ tām̃bi āhe-jē.⁹ Tōb-lē buḍhā
asked, 'not I-have-heard-you; how big the-seer is-what. Then the-old-man
 dōnō hāt-kē chhōḍ^a-kar, 'et^anā baḍ tām̃bi āhē,⁹ bol^alāk. Tōb-lē hāti
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
 sarag-pur chāil-gelāk; ād^amī sab paḍ^a-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্‌ পায়বে সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন থোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে ধায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়র চরনে পাঠাই দেলেন। পরে শুয়র যে ভুবা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামার বাপকে কতে মাহিনাওয়ালা নকর খাহৎ ও বাঁচৎ হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলোহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে খেচামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলোহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হায়, হেরাএল গেল রহে, মিলল হায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এ সব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ তৈয়ার করলে হায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিস-অয়লা, ভিতর যাঁয় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলগিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বছর ধরকে হাম তোহার সেবা করলোহি তোহার কোন বাত কখনি লজ্জন না করলি। তকরমে তৌএ কখন হামরা এগো ভাগরীকে বাচ্ছা নেহি দেলক যে হামার দোস্তু লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাতুরিয়াকে সঙ্গে তোহার সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সঙ্গে হায় আর হামার যে কুছ হায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল হায় হেরাএল গেল রহে মিলল হায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ēk lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah^alaī, 'ē bāp, chij-ke jē bakh^arā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
 hām^arā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thor^anā din-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōṭ bēṭā samasta ēk-saṅg kar-ko dūr dēs chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak: sē sab chij kharach-kar^anē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
 ākāl bhēl, ō sē dukh-mē paṛe lāg^alā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak^arā āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar char^anē pāṭhāi-delen. Parē sūar jē bhushā khāital^athi sēi
swine to-feed sent-off. Then swine which husks did-eat that
 dēi sē pēṭ bhar^atē khāes kar^alek, kintu ken tak^arā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
 Parē hōs bhēlē, sē bāj-kūlak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak^arā kah^aban, "bāp, hām Bhag^awān ihā pāp kār^alē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bēṭā jogg^a na-hi; hām^arā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
 barābar rākh." 'Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." 'Then having-arisen own father-of near went. But
 dūr-sē tak^arā bāp dēkho pāolak, ār māyā kar-ke dauṛ-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mō dhar-ke, chumā lēlak. Bēṭā tak'rā kah'lak, 'ē bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
 Bhag'wān ihā pāp kar'lē-hi, ō tōhar hujur-mē. Hām tōhar bēṭā
God near sin have-done, and thy presence-in. I thy son
 jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'di
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
 sab-sē beś lugā ān-ke en-kō pin'han; es-kā hāt-mē āngṭī
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
 ō gōr-mē jutā pinbāy-dehan; ār hām'rin khāy ō ānand rahi;
and foot-on shoes put-on; and let-us feast and merry be;
 kāran hāmār ō bēṭā mar-gēl-rahē, bāchal-hai; herael-gēl-rahō,
because my this son had-died, revived-is; had-been-lost,
 milal-hai.' Parē sē-sab ānand kare lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar barā bēṭā khēt-mē hōlak. Sē āy-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
 nāch ō bāj'nā sune pāelak. Takhan sē ēk nakar-kē bolāy-ke
dancing and music to-hear got. Then he one a-servant-to calling
 puchh'lak, 'ē sab ki?' sē tak'rā kah'lak, 'tōhar bhāi
asked, 'this all what?' he to-him said, 'thy brother
 āel-hō ār tōhar bāp bhōj taiyār-kar'lē-hai, kāhenā sē
come-is-(for-thee) and thy father a-feast has-made-ready, because he
 tak'rā nirōg dēhī-mē pāelak.' Kintu sē khisiālā, bhitar jāy khuj'lā
him sound body-in found.' But he got-angry, inside to-go sought
 nā. Takar bād-mē ō-kar bāp bāhār āy-ke par'bōdh kare
not. Of-that after his father out coming remonstrating to-make
 lāgal'thin, magar sē jāwāb kar-ke, āpan bāp-kē kah'lai, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
 et'nā bachchhar dīar-ke hām tōhar sēbā kar'lē-hi; tōhar kōna
these-many years during I thy service have-done; thy any
 bāt kakh'ni laṅghan nā-kar'li; takar-mē tōe kakhan hām'rā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
 chhāg'rī-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke sāṅge ānand
goat-of young-one not gavest that my friends-of with rejoicing
 kari. Magar tōhar ē bēṭā jē paturiyā-ke sāṅg tōhar
I-may-make. But thy this son who harlots-of with thy
 sampat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke barā
property wasting made, he when came, then him for great
 bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'bēṭā, tūi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
 hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ô ānand kar^anā učit, karan tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.
had-died, revived-is; had-been-lost, found is.

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhis and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kuṛmālī Ṭhār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an *ō*-sound is represented as elsewhere in Manbhum, by the letter ঔ *o*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an *ō*-sound is represented by the letter औ *ō*.

We also see signs of the influence of Sarākī Bengali¹ in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the *ō*-sound of the letter *o* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *koṭ^anā*, for *kaṭ^anā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kuṛmālī Ṭhār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kak^amū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaīr*, having done, and

¹ *Vide ante*, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saūb* for *sabu*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīṭh-kōhan* or *uīṭh-kahan*, having arisen. It will be remembered that in Sadrī Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpurī. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, 'as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARĪ.

(RANCHI DISTRICT.)

જોનોં એક આદમી કેન દુશ્ઠા છુઆ નોહે। તેક્ન માંહેને છોટ છુઆટા આપન વાપ કે કોલ્લક, વાપ મંદ ધન કેન જે હિસા પામું સે મોકે દેડ। તેક્ન માંહેને ઓક્ન વાપ સે ધન હિસા કરન દેલ્લક। વહુન દિન ના હોન કેર છોટ છુઆટા સઝવ ધન ખાના કોરન ઢેલ્લક, આન યૂન ગોવ્ર કે યરલ ગેલ્લક। આન સે ધન કે ગોર્લા કુકામ માંહેને ડહાય દેલ્લક। આન ગખન સે સઝવ ખાન્ય કરન યુલ્લક, ગોવ્રે ખૂવ આકાલ હોલ્લક, આન સે વહુન કર્સ પાલ ઠાગલ્લક। ગખન સે સેર ગોવ્ર કેન નહરઅટ આદમી કેન પાસે નહલ્લક। આન સે આદમી તેકે આપન ઠાંકડે સુઅરન યાનાયકે પરગાય દેલ્લક। તેક્ન વાદ સે આદમી સુઅરન જે ઘોસ ખાન નહે સેર ઘોસ ખાયકલન પેટ મનામું રજ્યા કરલ્લક। આન કેડ તેકે દેગોલ નાહોં। તેક્ન વાદ જેવિ વુહે પાનલ્લક, સે કરલ્લક મોન વાપકેન કોળના ગલ્પ ઠેવૈરઆ યાકન ગળના ખાય કેન દનકાન તેક્ન ઢેક વેસી પાંલગા આન મોંદ રહોં મૂખે મોનોગો હોં। મોંદ ડરડ કોલ્લક રહોં ઢેક મોન વાપકેન પાસ ખામું, આન તેકે કર્લમું। વાપ, મંદ મગાવાન કેન પાસે આન નાડનકેન પાસેજ પાપ કરન આહોં, આન મંદ નાડન છુઆ હેકોં કોર કોલ્લક કરલ્લક વેસ ના ઠાગે। મોકે નાડનકેન ગલ્પ પાવરઆ યાકન નકમ નાખૂ। તેક્ન વાદ સે ડરડ કરલ્લક આપન વાપકેન પાસ ગેલ્લક। કિન્નુ સે જ્ઞાનાકે નહલ કેર તેક્ન વાપ તેકે દેખે પાલ કરલ્લકે કુરદ ખાય કરલ્લક ઠોઠાય ધરન કરલ્લક યૂમ ખાલ્લક। આન છુઆ તેકે કરલ્લક વાપ મંદ મગાવાનકેન પાસે આન ગોન પાસેજ પાપ કરન આહોં, આન મંદ નાડનકેન છુઆ હેકોં કોર કરલ્લક કોલ્લક વેસ ના ઠાગે। કિન્નુ વાપ આપન યાકનગુઠાગે કરલ્લક જે સઝવ ઢેક વેસ ગુગા ઠારન કરલ્લક એકે પિનયાવા, આન રક્કન હોયે અંગડી આન ગોઢે ખૂના પિનયાય દેવા આન ખાય કરલ્લક હામને ખુસી હોર। કાનન મોન એહે છુઆટા મોરન ખાય નહે, સે આડન વોરય ઘુનલ્લક હેખાય ખાય નહે, પાવલ્લક। આન સે સઝવ કોર ખુસી હોય ઠાગલ્લક॥

સેખન તેક્ન વડ વેટા ઠાંકડે નહે। સે ખાય કરલ્લક ઘનકેન પાસ પહુયલ્લક, આન નાય આન વાખના સુને કે પાલ્લક। કિ એક દન યાકન કે ડારક કરલ્લક પુલ્લક રે સઝવ કા। સે તેકે કરલ્લક ગોન માર્ક આય માહે આન ગોન વાપ વહુન આદમીકેન ખાય

કેન યીજ ખામા કરન આહે । જાનન તેકે વેસે પાઠક । કિન્નુ સે ખિસાઠક ; મીનન
 જાયકે નાહોં માનઠક । સે તેહોં તેક્કન વાપ વાહિને માય કહન તેકે વુહાયકે ઠાગઠક ।
 સે ખત્રાવ દે કહન આપન વાપ કે કહઠક દેખિન અગિક વછન ઠેક મોંદ ગોન સેવા
 કરોગોહોં ; ગોન હુકુમ કોખનો નાર્ કાશ્ટ નોહોં નાહાં નાઉન કીગિનકેન છુઆઝ
 નાર્ દેઠોં, જે મોન આપુસ કે ઠે કહન ખુસી કરી । કિન્નુ ગોન દહે છુઆટા માય
 આહે જે છુઆટા કસવોકેન સંગો ગોન સઠવ ધન ખાય ગુયાય આહે નખન નઉને
 તેક્કન ઠાગિક વઠુન આદમીકેન ખાદકેન યીજ ખામા કરન આહોં । કિન્નુ સે તેકે
 કહઠક વેટા તેં સઠવ દિનેર મોન સંગો આહિસ આન મોન જે આહે સે સઠવ ગોન ।
 કિન્નુ નોહે કરેકે ડયિન, આન ખુસી હોઈ જાનન ગોન દહે નાર્ મોરન જાય નહે
 મેરન વાર્યા હે હેજાય જાય નહે પાવઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀOH PARGANIĀ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōnō ēk ād^amī-kēr dui-tā chhuā rōhē. Tēkar māh^anē chhōt chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh^alak, 'bāp, maē dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
 mō-kē dēu.' Tēkar māh^anē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōt, kēi chhōt chhuā-tā saūb dhan jāmā-kōir-lēlak, ār
days not being, that the-younger son all property collected, and
 dhūr gāw-kē chaīl-gēlak. Ār sē dhan-kē tāhā kukām māh^anē
distant village-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk^alak, gāwē khūb
wasted-away. And when that all he-had-spent, the-village-in great
 ākāl hōlak; ār sē bahut kast pāe lāg^alak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahaiaṭ ād^amī-kēr pāsē rah^alak. Ār sē ād^amī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāirē suaīr chārāy-kē paithāy-dēlak. Tēkar bād sē ād^amī, suaīr
fields-in swine feeding-for sent-away. That after that man, swine
 jō ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 ichchhā kar^alak. Ār keu tē-kē dētō-ē nāhī. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 būjhe-pār^alak, sē kah^alak, 'mōr bāp-kēr kot^anā talap-lowaiiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat^anā khāy-kēr dar^akār tēkar lēk bēsi pāe-lā ār
as-much eating-for (is)-necessary that than more get and
 mōē ihā bhūkhē mōrōtō-hō. Mōē uiṭh-kōhan
I here from-hunger am-dying. I arising
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah^amū, "bāp,
here from my father-of near will-go, and him-to will-say, "father,
 maē Bhōg^awān-kēr pāsō ār rāur-kēr pāsē-ū pāp kaīr-āhō
I God-of near and you-of near-also sin have-done
 ār maē rāur chhuā hekō kōi-kōhan kahā bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwāiā ch ē kar rakam rākhu." " Tēkar
Me you-of pay-getting servant like keep." " That
 bād sē uith-kahan āpan bāp-kēr pās gēlak. Kintu sē
after he arising his-own father-of near went. But he
 phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāc-kah"nē
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to
 kah"lak, 'bāp, maē Bhag"wan-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
 nā lāgē.' Kintu bāp āpan chākar-gulā-gō kah"lak jē, 'saūb-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kō pindhāwā, ār īkar hāthō āg"thi
good cloth bringing this-one put-on, and this-one's hand-on ring
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām"rē khusī
and feet-on shoes put-on; and eating we happy
 hōi; kāran mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghur"lak;
be; because my this son dead-was, he again returned-safe;
 hejāy jāy-rahē, pāw"lak.' Ār sē saūb kōi khusī hōy lāg"lak.
lost was, is-found.' And that all men merry to-be began.
 Sēkhan tēkar baṛ bēṭā tāīrō rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of
 pās pahūch"lak, ār nāch ār bāj"nā sunc-kē pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one
 jhan chākar-kē dāik-kahan puchh"lak, 'I saūb kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to
 kah"lak, 'Tōr bhāi āy-āhē, ār tōr bāp bahut ād"mī-kēr
said, 'Thy brother is-come, and thy father many men-of
 khāy-kēr chīj jāmā-kaīr-āhē. Kāran tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But
 sē khisālak; bhītar jāy-kō nāhī mān"lak. Sē-tēhē tōkar bāp
he grew-angry; inside to-go not wished. Therefore his father
 bāhirē āy-kahan tē-kē bujhāy-kē lāg"lak. Sē jāwāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
 kah"lak, 'dēkhin, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders
 kōkh"nō nāi kāit-rōhō. Tahāū rāur chhīgīr-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
 nāi dēlī, jē mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē chhuā-tā kas^abī-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
 takhan raūrē tēkar lāgin bahut ād^amī-kēr khāc-kēr chīj
at-that-time Four-Honour him for many men-of eating-of things
 jāmā-kaūr-āhī.¹ Kintu sē tē-kē kah^alak, 'bēṭā, taī saūb dinē-i mōr saṅgē
has-collected. But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rījhē kare-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, pāw^alak.¹
lost was, is-found.

It has been already pointed out¹ that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛmālī, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmālī Thār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

¹ Vide *ante*, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ : ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ - ੧ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ।

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ।

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ੩ ਸੁਭਾ ਸੁਭਾ , ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ।

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ?

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ।

ਸੁਭਾ - ਸੁਭਾ ਸੁਭਾ ਸੁਭਾ ੩ ਸੁਭਾ ਸੁਭਾ ?

ବିନାୟକ - ଶୁଣୁତେ ପ୍ରକାଶିତ ହୁଏନଟି ତାହା ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ବେଳାକାଳ ଯାହାକି ଶୁଣୁତେ ।

ଶ୍ରୀମତୀ - ତାହା କିପରି ହେଉଛି କି ନାହିଁ ମାଗୁଛନ୍ତି ?

ବିନାୟକ - ତାହା କିପରି ହେଉଛି ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ବେଳାକାଳ ଯାହାକି ଶୁଣୁତେ ତାହା ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ଶ୍ରୀମତୀ - ତାହା କିପରି ହେଉଛି କି ନାହିଁ ମାଗୁଛନ୍ତି ?

ବିନାୟକ - ତାହା କିପରି ହେଉଛି ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ବେଳାକାଳ ଯାହାକି ଶୁଣୁତେ ତାହା ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ଶ୍ରୀମତୀ - ତାହା କିପରି ହେଉଛି କି ନାହିଁ ମାଗୁଛନ୍ତି ?

ବିନାୟକ - ତାହା କିପରି ହେଉଛି ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ବେଳାକାଳ ଯାହାକି ଶୁଣୁତେ ତାହା ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ଶ୍ରୀମତୀ - ତାହା କିପରି ହେଉଛି କି ନାହିଁ ମାଗୁଛନ୍ତି ?

ବିନାୟକ - ତାହା କିପରି ହେଉଛି ମୋର ମାଆଙ୍କୁ ଦେଖାଇ ଦିଅନ୍ତୁ

ଶ୍ରୀମତୀ - ତାହା କିପରି ହେଉଛି କି ନାହିଁ ମାଗୁଛନ୍ତି ?

୨୩୩ - କହୁଁ ତାରି କହେ ଖୁସିହୁଁ ଶୁଣୁଣୁ ନୁହେଁ

ଖୁସିହୁ - ତାହା ଗୁଡ଼ିକ କେଉଁ ବାହୁ କି ନିହେ?

କାହା - ତାହାରିକେ ଏହି ଦୁଇଟି ଆମାଣି (୧) କୁହାଣି (୨) ଶୁଣାଣି

(୩) ବାହୁ (୪) ବାହୁ କି ଏହିକି ନୁହେଁ ! କହୁ ଶୁଣାଣି

କାହା ଗୁଡ଼ିକ କହୁ ନୁହେଁ, ଏହାରିକେ ଶୁଣାଣି ଦେଖ

ଧୁଆଁ ଆମାଣି ଶୁଣାଣି କେଉଁ ବାହୁ ନୁହେଁ ନୁହେଁ ।

ଖୁସିହୁ - କହୁଁ କି ତାହା କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ ?

କାହା - କହୁଁ କି ତାହା ଏହି ଆମାଣି କେଉଁ କେଉଁ କେଉଁ କେଉଁ ?

ଖୁସିହୁ - ଏହି (୫) କେଉଁ କେଉଁ କେଉଁ ?

କାହା - ଏହି (୫) କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ ?

ଖୁସିହୁ - ଏହି କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ ?

କାହା - ଏହି କେଉଁ କେଉଁ କେଉଁ କେଉଁ କେଉଁ ?

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē?

Question,—Kurāḍiā Parganā Paṇḍupāl village-of Jēnā Singh now where is?

Jawāb,—U ekhyan mari-gēlā-hē.

Answer,—He now dead-gone-is.

Sawāl,—Kōsau kari-ke mar^alā?

Question,—How doing did-he-die?

Jawāb,—Kurāḍiā Praganā Ās^akanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurāḍiā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh
marāw^alē-āhēk akar ṭhēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek ṭhēngāy mār^alōk, ō kan-ṭhinē ṭhēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club
māri mār^alōk?

striking did-he-kill (-him)?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kār jāiī, ēk ṭhēngā mārāitē-ī.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Āhē-mārē-ī āhē-ṭhinē jhārī-khas^alā.

On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ēk khyānē tāy āikhē dekh^alē-āhas ki nihī?

Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?

Jawāb,—Hā, dekh^alē-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭ^anā kabē helēk, ō kati-khyānē?

Question,—This occurrence when did-it-occur, and at-what-time?

Jawāb,—Rāit ēk-gharī-k samayē. Ati-khyānē āndbār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this
ghaṭ^anā gel-ēk Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār
occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday
rāitē.

at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār^alōk?

Question,—Jēnā Singh Budhu-rām for-what killed?

Jawāb,—Jēnā Singh-ēk bēṭi-kē mǎy gel-ēk bachharō bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēi. Ō Jēnā Singh-ēk bēṭā Maṅglā Singh mar bahin Guni-k munḍā
had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kō mar saṅgō bihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
 nihi dēitē, pañchāit helēk. Tēkar pēchhañ, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh has
 bēṭi Pitēi-kē, Mitrapur bātē bihā dēl-ēk-khyanē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār^llēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-ṭhinē?

Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-belā, ēsan-samayē Burhā-balaṅg nadī
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅg river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bāṛi hei-ke, jē bāt rah^llēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāt hei-ke āw-ēk khyanē sarishā bāṛi pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ā ēk Budhiā Singh-ēk khēt-kē pahāchaṭē mār^llēk.
another one Budhiā Singh's field-to on-arriving he-struck (-him).

Sawāl,—Tañ ati-khyanē kinā karēi-helis?

Question,—You at-that-time what were-doing?

Jawāb,—Mǎy ati-khyanē-kuhī dāṇḍāi-rahā.

Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinē keu rah^llā ki nihī?

Question,—Other there any-one was or not?

Jawāb,—Ahē-ṭhinē ēhē hājirā āsāmi : (1) Nachhaman Sing :
Answer,—At-that-place these present accused : (1) Lakshman Singh :

(2) Rūhiā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē
 (2) Rūhiā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these

sab rah^llā. Kintu Khushālī Mājhi uṭhinē nihi rah^llā. Iamar
all were. But Khushālī Mājhi there not was, Me

ṭhikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk
from two score ten cubits in-distance accused Budhiā Singh's

sarisha bāṛi rah^llā.
mustard field-in he-was.

Sawāl,—Tañ ki ār keu Jēnā Singh-kē mār^llē āki nihi?

Question,—You or other any-one Jēnā Singh beat or not?

Jawāb,—Mañ ki ār hājirā āsāmirañ kēha-ī nihī mār^llē-āhēk.
Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēnga kākar?

Question,—This ka-marked club whose?

Jawāb,—Ēhē (ka) chihñē-dēl ṭhēngā Budhu-rām Singh-ēk. Ēhē-ṭhēngāi
Answer,—This ka-marked club Budhu-rām Singh's. With-this-club
 mārlē-rahēk.
 he-had-beaten.

Sawāl,—Ēhē maral muṇḍā ō maṭā chādar ō mālā kākār hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,—Ēhē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead.

Q.—How did he die ?

A.—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Ruhlā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh ?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter ‘ Ka ’ ?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet ?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithili, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithili-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'chhi*, it is, which is borrowed from the neighbouring Maithili of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Sot.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোট লড়কা আপন বাপ্কে কহলকই, বাবা, হামরা হিস্‌সাকে গিরন্তি হামরা দে। তো বাপ্ দোনকে আপন গিরন্তি বাঁটি দেলকই। তো খোরা দিন বাদ্ ছোটো বেটা আপন জেতনা হলই সব হাত করিকে কোই ছর দেস চলি গেলই। তাঁহামে লুচ্চাপানা করিকে সব তহস্নস্ করি দেলকই। তব যব একদম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিখান্‌মে ওকরা আপন্‌ সুর্ চড়াওলা ভেজকই। উহা উ সুর্ খোয়কো ভুঁসিসে বড়া খুসী হোকে পেট্ ভরতিয়ই। ওর ওকরা কোই কুচ্ছু নহি দেতিয়ই। যব্ ওকর্ গেয়ান্‌ তেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্কে ঘরুকে কেতা চাকর পাইট আপনে খাতিয়াই আর পরুকে বিলাতিয়াই, আর হাম্মা ভুক্ষে মরেহি। হাম্মা উঠিকে বাপ্কে ভিরা যাকে ওকরা বোলো,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর্ করি লে। তব্ উ উঠিকে আপন বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পায়্‌কে দৌড়কে লড়কাকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোর সামনে পাপ করলিয়ই, আর হাম্মা তোর লড়কা কহনে লায়ক নহি হই। লকিন্ বাপ্ আপন চাকর্কে কহলকই, আচ্ছা পোসাক্ আন্ ও একরা পরা দে। চল্ সব্‌কোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর ফের বাচলই। এ হেঁরা গেলা হলই, আব পালিয়ই। তব্ সব্‌কোই রং তামাসা করনে লগলই ॥

ইধর্ তো বড়া লড়কা খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘর্কে লগিজ্‌ আতে নাচনা গাওনা স্নে. পালকই। তো এক্ চাকর্কে ডাকিকে পুছকই ই সব্ কাহে হোয়ছি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ষিংগটি করনে লগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি তাজ্‌ব, এতনা বছর হাম্মা তুমরা ঘরে খটলি ও কভি তুমরা জকুম্ বাহার্ কাম্‌ না করলি, ও তব্‌ভি আপনে হামরা কব্‌ভি একঠো পাঁঠা ভি নহি দেলন্‌ যো হাম্মা আপনা সাগা কুটুম্‌ লেকে আন্দ্‌ কর্তিয়ই। আর তোর্‌ এই লড়কা তোর গরহন্তি খানগী কসবোসে তহস্নস্ করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হামরা সাঁত হাঁয়, হাম্মর যো কুচ্ছু সব্‌তোরহি হউ। ই মোনাসিব হয়্‌ যো হামরা আন্দ্‌ হোঁ ও হাঁসিখুসি করোঁ। যো তোর্‌ ভাইয়া যো মর্ গেলা হলও, সো ফের বাঁচলও; যো হেঁরা গেলা হলও, ফের মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHI.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halaī. Chhōṭā laṛkā āppan bāp-kē
One man-to two sons were. The-younger child his-own father-to
 kahal'kaī, 'bābā, hām'rā hissā-ke girasti hām'rā dē.' Tō
said, 'father, my share-of household-property me give.' Then
 bāp dōna-kē āpan girasti bāṭi del'kaī. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
 bād chhōṭō bēṭā āpan jet'nā halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
 kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making a/
 tahasnas kari-del'kaī. Tab jab ēk-dam ōkar hāt khālī hōlāi tō
waste he-made-complete. Then when completely his hand empty was then
 ōi dēs-mē baḍḍā ākāl par'laī, ār u barā muskil-mē gir'laī.
that country-in a-great famine fell, and he great difficulty-in fell.
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kū mil'laī. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
 sahoriyā bithān-mē ok'rā āpan suyar chaṛaolā bhej'kaī. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
 khōy'kī bhūsi-sē barā khusī hō-ke pēṭ bhar'tiyaī; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
 ok'rā kōi kuchchhu nahi detiyaī. Jab ōkar geyān bhelāi,
him-to any-one anything not used-to-give. When his senses became,
 tō āp'nā-āp'ni bōle lāg'laī, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
 chākar-pāṭ āp'ne khātiyāi ār par-kē bilātiyāi, ār
servants themselves used-to-eat and others-to used-to-distribute, and
 hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok'rā
I with-hunger am-dying. I rising father's near going him
 bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near sin

kar^aliu. Ār hāmmā tōrā bēṭā kāhālānē lāyak nahi haī.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
 Hāmmā āpan rākh^ani chākar kari-lē.”” Tab u uṭṭhi-ke
Me thy retained servant having-made-keep.”” Then he rising
 āpan bāp bhirā ālai. Lakin u bahut dūr rah^ataī, bāp
his-own father near came. But he very far remaining-even, the-father
 ok^arā dēkhe pāy-ke daur-ke laṛ^akā-ke galā dhari-ke chummā khābo
him to-see obtaining running the-son's neck seizing kiss to-eat
 lag^alaī. Tab laṛ^akā bāp-kē kahāl^akaī, ‘bāp, hāmmā swarag bhirā
began. Then the-son the-father-to said, ‘father, I heaven near
 o tōr sām^anē pāp kar^aliyaī, ār hāmmā tōr laṛ^akā kah^anē
and of-thee before sin committed, any-more I thy son of-calling
 lāyak naī hā.’ Lakin bāp āpan chākar-kē kahāl^akaī, ‘āchēhḥā pōsāk ān
fit not am.’ But the-father his-own servants-to said, ‘good clothes bring
 ō ek^arā parā dē. Chal, sab-kōi khānā-pinā-kari, ō ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
 Kāhe-ki hām^arā chi laṛ^akā mari gelā-halaī, āb pher bāch^alaī; ē hērā gelā-halaī,
Because my this son dying had-gone, now again survived; he lost had-been,
 āb pāliyaī.’ Tab sab-kōi rang-tāmāsā kar^anē lag^alaī.
now I-recovered-him.’ Then all merriment to-make began.

Idhar tō barā laṛ^akā khēt-mē halaī. Jab ghar ābe lag^alaī,
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,
 tō ghar-ke lagij ātē nāch^anā gāonā sune pāl^akaī. Tō ek chākar-kē ḍāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant calling
 puchh^akaī, ‘i sab kāhe hōy^achhi?’ Chākar kahāl^akaī, ‘tōrā bhāi ālā-haī.
he-asked, ‘this all why is-being-(done)?’ The-servant said, ‘thy brother has-come.
 Laṛ^akā bhālā-bhālāī-sē ālaī, soi āp^anā bāp ek bhōj del^akaī.’ Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.’ Then
 barā laṛ^akā barā rāg^alaī, ō ghar naī sāl^akaī. Tō bāp bāhār ā-kar
the-elder son very angry-was, and house not entered. Then the-father out coming
 ok^arā barā ghiṅg^aṭī kar^anē lag^alaī. Tō barā laṛ^akā bāp-kē jawāb del^akaī,
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
 ‘Ki tājjab! et^anā bachēhhar hāmmā tum^arā gharē khaṭ^ali, ō kabhi tum^arā
‘How wonderful! so-many years I your house-in served, and ever thy
 hukum bāhār kām nā kar^ali, ō tabbhi āp^ane hām^arā kabbi ek-ṭhō pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
 nahi dēlan, jō hāmmā āp^anā sāgā kuṭum lē-ke ānd kar^atiyaī. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
 laṛ^akā tōr gar^ahasti khān^agi kas^abi-sē tahasnas kar^akao, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
 u ātē-hi ōkar wāstō tu ek bhōj dey^alē.’ Tab bāp ok^arā
he immediately-on-arriving his sake-for thou one feast gavest.’ Then the-father him

kaḥal'kaī, 'bētā, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
said, 'son, thou always my company-in art, my which anything-(is) all
 tōr-hi haū. I monāsib hay jō hām'rā ānd hō ō hāsi-khusi karō.
thine-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr bhāiyā jō mar gelā-halaō, sō pher bāch'laō; jō hērā
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halaō, pher mil'laō.'
had-been-for-thee, again was-recovered-for-thee.'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদ্রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আপ্নন বহুকে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহু ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘরমে কোই বাসন্মে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক্ কুস্তা ভানসা ঘর্ যাকর্, ওই বাসন্কে মাস্ থা গেলই, থোরা সা রহলই। বহু ওই জানিকে হাকাবাকি কুস্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিট্ঠর পুরুস্কে হাত সে বঁচনেকে বাস্তে ওকরা কুস্তাকে জুট্ঠা মাস্হি থাবে দেলকই। পুরুস্ মাস্ কাহে থোরা হোলই বব্ এই বাত পুছকই তো বহু জবাব দেলকই,—বাঁকি মাস্ লড়কা সাল থা গেলই। লড়কা বালা থা গেলই শুনিকে গিরহস্ত্ আর্ ভাল বুরা কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ চালাক্ বেটা লড়কা হালাই। উ সুরুসে সব্ বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি শুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুস্তা মাস্ থা লেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমোনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়ই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgī gir^hast baṛā mās piyār-kar^atiyāi. Ēk din pāṭhā-ke
One violent-tempered householder much meat liked. One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādh^{nē} kahi-ke bāhār gelaī. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhⁱ-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkh^akai. Lakin daṛbi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelaī, thōrā sā rah^alāi. Bahu ōi jāni-ke hākābaki kuttā-kē tō hāṅkā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
 del^akaī. Lakin purus ā-kar ki kah^ataī, ēi dar-mē kāp^{nē} lag^alāi.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.
 Ār kōi upāy nā dekh-kar niṭṭhur purus-ke bāt-sē bāch^{nē}-ke wāstē, ok^arā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
 kuttā-ke juṭṭhā mās-hi khābē del^akaī. Purus mās kāhe thōrā holāi
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchh^akai, tō bahu jāwāb del^akaī, 'bāki mās laṛ^akā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelaī.' Laṛ^akā-bālā khā-gelaī suni-ke gir^hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kahā^akaī.
said.

Lakin ōi ghar-mē ēk chālāk bēṭi-laṛ^akā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān^atiyāi. Mā-bāp-ke bōli-chāli suni-ke, u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 sōch^atē lag^alāi, 'āh ki kariyāi? Kuttā mās khā-lel^akaī. I bāt kah^anā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kah^alā-bhi bē-monāsib. Bol^alē-sē mā mār khāt^ayāi,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 na kah^alē-sē bāp juṭṭhā khāt^ayāi.
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpurī centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpurī is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, viz., Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpurī similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpurī, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpurī, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpurī as follows :—

Name of District.	Number of people speaking Standard Bhojpurī.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpurī dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpurī, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpurī of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpurī-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long e and o.

¹ Revised figures.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिस्सा होखे से बाँट दीँ। तब ऊ दूनों के बाँट देलस। थोड़-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच कं देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द में ओही भूँसी में आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहू कुछ देत ना रहे। आउर जब ओकरा अपना बिचार में आइल त सूभल की कतना हमरा बाप का नोकर चाकर का रोटी खेला में बाँच जाला आ हम भूखे मूअत बानीँ। हम उठब अपना बाप किहाँ जाइब आ कहब की ए बाबू-जी हम परमसर का सोभा पाप कइलीँ आ रौरी सोभा। हम एह जोग नैखीँ जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीँ। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवते रहे की ओकर बाप देखलस। त ऊँहा के दौरल ओकरा के गला में लगा के चूमा लेवे लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीँ आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीँ। ओकर बाप अपना नोकरन से कहलस नीमन लूंगा ले आब इनका के पेन्हाव आ एक अँगुठी हाथ में आउर पनही गोड़ में पेन्हाव हमनीका साथे खात जाई आनन्द करीँ। काहे की हमरा बेटा मृ गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हीका आनन्द करे-लगले सँ॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच गग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आँगे देखी नीके पहुँचले हा। ई मृन के खिमिआ गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ मिनती करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीँ ना रौरा बात के उलघने कैलीँ। तेह पर रौआँ एगो पठरुआ ना देलीँ जे अपना हितन का साथे आनन्द मनैतीँ। बाकी जमहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रौरा ओकरा के भोज देलीँ। तेह पर ओकरा के जबाब देलस की बेटा, तँ मदेई हमरा साथ बाई आउर जे कुछ हमरा पास बा से तोहर हँ। उचित हे की हमनीका आनन्द करीँ आ खुस होई एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk ad^amī-kā' dū bēṭā rahē. Chhoṭ^akā ap^anā bāp-sē kah^alas kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
 bābū-ji, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
 kē bāṭ-dēlas. Thōṛ-hī dīn-mē chhoṭ^akā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
 dūr dēs chāl-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
 sabh khar^ach-kā-dēlas, tab oh dēs-mē barā akāl paral. Ok^arā barā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
 hōkhē lāgal. Tab ū oh dēs-kā ēk ad^amī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
 ok^arā-kē ap^anā khēt-mē sūar charāwe khātīr bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
 ohī bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
 āur ok^arā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok^arā ap^anā
and him-to any-body any-thing giving-not-was. And when to-him his-own
 bichār-mē āil tī sūjhal kī, 'kat^anā ham^arā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
 ap^anā bāp kihā jāib ā kahab kī, "ē bābū-ji, ham Par^amēsār-kā
my-own father near will-go and will-say that, "O father, I God-of
 sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
 jē raur bēṭā kahāī, ham^arā-kē ap^anā nok^aran-mē
that Your-Honour's son I-may-be-called, me thy-own servants-among
 rākhī." U uṭhal ap^anā bāp kihā āil; bākī ab^ahī thōrē-dūr
keep." He arose his-own father near came; but yet a-little-distance-off
 rastā-mē aw^ate-rahē kī ōkar bāp dekh^alas. Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, ok'rā-kē galā-mē lagā-kē chūmā lōwe lagal. Larikā ap'nā
he-ran, him neck-in enfolding kisses to-take began. The-son his-own
 bāp-sē kah'las ki, 'bābū-ji, ham Is'war-kā san'mukh pāp kailī āur
father-to said that, 'father, I God-of before sin did and
 raur-ō sōjhā, āur ab pher raur bētā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called fit
 naikhī.' Ōkar bāp ap'nā nok'ran-sē kah'las, 'niman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in'kā-kē penhāwā, ā ēk āguṭhi hāth-mē āur pan'hī gōr-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham'ni-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bētā
(let-)us together eat, merry make, because-that my son
 mū-gail-rahē ā pher jīal; bhulāil-rahē, ā mil-gail.' Aur
had-been-dead and again alive-became; had-been-lost, and found-is.' And
 unh'ni-kā ānand karē lag'lē-sā.
they merry to-make began.

Ōkar baṛkā bhāi khēt-mē rahē. Jaisē ghar-kā nagich āil nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun'las. Ēgō nōkar-kē bolā-ke puchh'las kī, 'ī kā hōt-bā?'
music he-heard. One servant calling he-asked that, 'this what is-being?'
 Jabāb dēlas kī, 'raur bhāi aīlē-hā. Raur bāp un'kā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dēt-bārē kāhe-kī jīat jāgat āgē-dēhi
to feast is-giving because-that alive (and)-awake in-good-health
 nikē pahūch'lē-hā.' Ī sun-ke khisiā-gail, bhitar nā gail.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Ōkar bāp bāhar āil ā min'ti kare-lāgal. 'Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answer-in
 ap'nā bāp-sē kah'las ki, 'hāe, at'nā din raur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh'nē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 rauā ēgō paṭh'ru-ō nā dēlī jē ap'nā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bāki jas'hī ī larikā raur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan raur paturīā-mē urā-dēlas raurā ok'rā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī.' Teh-par ok'rā-kē jabāb dēlas kī, 'bētā, tū sadāi
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham'rā-sāth bārā, āur jē kuohh ham'rā pās hā sē tohar-ē hā.
me-with art, and what even me with is that thine-even is.

Uchit hā kī ham*nikā ānand karī ā khus hōī, eh khātir kī
Proper is that we merry make and pleased be, this for that
 tohār bhāī mar-gaīl-rahē, āur pher jī-gaīl; bhulā-gaīl-rahē, ā
thy brother had-died, and again alive-became; had-been-lost, and
 pher mil-gaīl.'
again found-is.'

No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN II.

HOJPURI DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

बूजहार अजोध्या राय साः नवादा बेन प्रः आरे ।

हम नवादा में मालिक हईं । मुदई मुदालेह के चिन्ही-ले । साबिक में मकान हमरे पट्टी में रहल हा । बटवारा भइला पर हमरे पट्टी में बा ॥

(स्नाल) । उस मकान से मुदई को कुछ सरोकार है ॥

(जवाब) कुकुओ ना । सुतरफा अगाड़ी ढोढ़ा से पावत रलीं हाँ । अब मुदई से पाई-ले । ढोढ़ा दू भाई रहे । एक के नाम ढोढ़ा दोसरा के दसई । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले हा । अबहूँ जा ले । बरिस दिन से बहरे रले हा । घर में दसई बहू के छोड़ गइल रले हा । अठारह प्रोनइस दिन भइल मकान पर गइल रले हा । मुदई गोबरी राय आ हम गोबरधन राय कीहूँ गइलीं । कहलीं की एकर मकान ह छोड़ दीं । मुदालेह कहलस की ना छोड़ब । ओह मकान में मुदालेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा जे मन में आवे, से करीह । हम ना छोड़ब ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ij'hār Ajōdhyā Rāy sā(kin) Nawādā Bēn Pra(ganā)
Deposition(-of) *Ajodhyā* *Rāy* *resident-of* *Nawādā* *Bēn* *Parganā*

Ārē.

Arrah.

Ham Nawādā-mē mālik haī. Mudai mudāleh-kē chinhi-lē.
I *Nawādā-in* *owner* *am.* *The-petitioner* *accused* *I-know.*
Sābik-mē makān ham'r-ē paṭṭi-mē rahal-hā. Baṭ'wārā bhaīlā-par
Formerly *house* *my-indeed* *share-in* *was.* *Partition* *occurring-on*
ham'rē paṭṭi-mē bā.
my-even *share-in* *it-is.*

(Swāl¹).— Us makān-sē mudai-kō kuchh sarōkār hai ?
(Question).— That *house-with* *the-petitioner-to* *any* *connection* *is ?*

(Jawāb).— Kuchhu-ō nā. Mutar'phā agārī Dhōṛhā-sē
(Answer).— Any-even *not.* *Ground-rent* *formerly* *Dhōṛhā-from*

pāwat raī-hā. Ab mudai-sē pāi-lē. Dhōṛhā dū
getting *I-was.* *Now* *the-petitioner-from* *I-get.* *Dhōṛhā* *two*
bhāi rahē, ēk-ke nām Dhōṛhā, dos'rā-ko Dasai. Bhandū
brothers *were,* *one-of* *name* *Dhōṛhā,* *the-other-of* *Dasai.* *Bhandū*
agāriy-ō-sē nok'rī-chāk'rī kare jāṭ ralē-hā. Ab'hū jā-lē.
before-too-from *service* *to-do* *going* *had-been.* *Now-too* *he-goes.*

Baris din-sē bah'rē ralē-hā. Ghar-mē Dasai-bahu-kē
A-year *days-from* *out* *he-has-been.* *House-in* *Dasai's-wife*
chhōṛ-gail-ralē-hā. Athārah onāis din bhail makān-par gail-ralē-hā.
he-had-left. *Eighteen* *nineteen* *days* *ago* *house-to* *he-had-gone.*

Mudai Gob'ri Rāy ā ham Gōbardhan Rāy kihā
The-petitioner *Gobri* *Rāy* *and* *I* *Gōbardhan* *Rāy* *near*
gail; kah'ī kī, 'ēkar makān hā, chhōṛ-dī.' Mudāleh
went ; *we-said* *that,* *'this-one's* *house* *is,* *give-up.'* *The-accused*

¹ The questions put by the Court are in the Court-language,—Hindōstānī.

kah'las	kī,	'nā	chhōrab.'	Oh	makān-mē	mudāleh-ke
said	that,	'not	I-will-give-up.'	That	house-in	accused's
gōrū	bādhā-lā.	Ham'nī-kā	kah'lā-par	kah'las	kī,	'jā, jē
cattle	is-tethered.	Our	saying-on	he-said	that,	'go, which
man-mē	āwē	sē	karihā;	ham	nā	chhōrab.'
mind-in	comes	that	you-may-do;	I	not	will-give-up.'

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādā Bēn, Pargana Arē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasai. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasai's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpurī is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpurī which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpurī, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpurī are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kīhā jūī*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhi*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāī*, I will go, and *kahī*, I will say, instead of *jāib*, *kahab*. The verb *hāwī*, I am,

becomes *haüwî*. So also *haüwâ*, you are, and *haüwê*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpuri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhlām*, Maithili *dekh'lád*, Bhojpuri *dekh'lî*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaüî*, I committed; *pahûchuî*, I arrived; *bujhuî*, I understood; *takuî*, I looked; *dekhui*, I saw; *rahuê*, he was, they were; *bhaüê*, it became; *gaüê*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uñhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lî*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lanî*, they wished; *kah'lanî*, they said; *chal'lanî*, they went; *kailanî*, they did; *lag'lanî*, they began; *gaïlanî*, they went; *aïlanî*, they came.

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हे में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हे आपन कुल धन ओड़ा दिहुअन तब ज देस बड़ा सुखार परल और उन्हे गरीब भ गउए। तब उन्हे जा के ज देस के एक अदिमी कीहाँ रहे लगुअन। ज अदिमी उनका के अपना खेते सुअर चरावे के भेजलसि और जे बोकला सुअर खात रहए ओही से ज आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कहीं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउईं प्रह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हे उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ज फरके रहुअन तबे उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुअन की सब से बढ़ियाँ लूगा ले आवं इनका के पहिराव। और हाथ में भंगूठी और गोड़ में जूता पहिराव। सभे खाई और आनन करीं काहे की हमरा ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन॥

उ-बेला उन्हे कर बड़ भाई खेते रहुअन। और जब ज घर के पंजरा अइलनि तब बाजा और नाच के होरा सुनलनि। और आपन नोकरन में से एक के बलाइ के पुछुअन की ई का ह। नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नोक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हे का के कुमल अनन से पउले हा। मगर ज खोस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ज बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हाँ। रावाँ हमरा-के कबहीं प्रगुड़ो पठरु भी ना दिहलीं की अपना इअर लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जबे घरे अइले तबे रावाँ उनका खातिर नोक भोजन खिअउली हाँ। बाबू-जी कहुअन की ए बेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए। मगर अबहीं अनन करे के और खुमी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaūnō adimī-ke dui-ṭhē larikā rahuē. Unhi-mē-sē chhot^akā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-jī-sē kah^alasi kī, 'ō bābū-jī, dhan-mē-sē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bakh^arā hōī sē ham^arā-kē bāt-dī.' Tab uhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāt-dih^alī. Bahut din nā bītal kī chhot^akā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par^adēs-mē chal gaūē, āūr uhā
his-own all property taking foreign-country-into went away, and there
 luchai-mē āpan dhan uṛā-dih^alasi. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 oṛā-dihuan, tab ū dēsē baṛā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness fell and he
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 laguan. Ū adimī un^akā-kē ap^anā khēte sūar charāwe-kē bhej^alasi,
began. That man him his-own in-fields swine to-feed sent,
 āūr jē bok^alā sūar khāt-rahūē, ōhī-sē ū āpan pēṭ bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
 chah^alani. Kēhu un^akā-kē kichh nā dēt-rahūē. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah^alani kī, 'ham^arā bābū-jī-kā kat^anā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khaīlā-sē rōṭī bāchat-hōī, āūr ham bhūkhē mar^atānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-jī, ham Sar^ag-ke ul^atē āūr rāwā niarē pāp kaūī;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

ch-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Mr

ap'nā nok'rani-mē-sē ēk-thē ko barōbar karī." Unhi uṭhuan āur
thine-own servants-in-from one of-(to) equal make." He arose and

ap'nā bābū-jī-kā pās chal'lani. Magar jab ū phar'kē rahuan tabē
his-own father-of near started. But when he far-off was then-even

unh-kar bābū-jī un-kā dekhuan āur māyā kaīlani, āur daur-ke galā-mē
his father him saw and pity did, and running neck-in

lagāi-ko chume lag'lani. Larikā un'kā-sē kah'lasī kī, 'ō bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,

Sar'g-ke ul'tē āur rāwā nīarē pāp kāi-chuk'lī, āur ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now

rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father

āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē barhiā lūga
his-own servants-in-from one-to said that, 'all-than good clothes

lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūthī āur gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes

pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār ī
put. (Let-us)-all eat, and rejoicing make; because my this

larikā mar gail-rahuan, ab jī gailani, āur bhulā gail-rahue, phin mil-
son dead had-been, now alive became, and lost had-been, again found-

gail.' Tab chain kare laguan.
became.' Then merriment to-do they-began.

Ū-belā unh-kar bar bhāi khētē rahuan. Āur jab ū
That-time his elder brother in-field was. And when he

ghar-ko pāj'rā aīlani tab bājā āur nāch-ke haurā sun'lani, āur
house-of near came then music and dancing-of noise he-heard, and

āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'ī kā
his-own servants-in-from one-to calling asked that, 'this what

hā?' Tab nōkar unh-sē kah'lasī kī, 'rāur bhāi aīlē
is?' Then servant him-to said that, 'Your-Honour's brother come

hā, āur rāur bābū-jī nīk bhōjan khiaulē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat

kāhe-kī rāur bābū-jī unh'kā-kē kusal-ānan-sē paūlē-hā.
because Your-Honour's father him health-joy-with found-has.

Magar ū khīs kaīlē, āur ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.

Ehī-sē un-kar bābū-jī bāhar āūan āur un-kā-kē
This-indeed-because his father outside came and him

manāwe laguan. Tab ū bābū-jī-kē jāwāb dihlē kī,
to-appease began. Then he father-to answer gave that,

'rāwā, dēkhī, ham rāwā-kē dhēr din-sē ṭahal
'Your-Honour, look, I Your-Honour-to many days-since service
 kar'tāni, āūr rāur hukum kab'hī nā ṭar'ī-hā.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
 Rāwā ham'rā-kē kab'hī egurō paṭh'rū bhī nā dih'ī kī
Your-Honour me-to ever-even one-even kid even not gave that
 ap'nā iār lōg-ke saṅgē chain karī. Magar i
my-own friend's people-of with rejoicing I-may-make. But this
 rāur bēṭā jē kas'bī-ke saṅgē kul dhan orā-dih'lē,
Your-Honour's son who harlots-of with all fortune squandered-away,
 jabē gharē aīlē, tabē rāwā un-kā-khātir nīk bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bēṭā, tū tō sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
 ham'rā saṅgē rahat-haūā, āūr jē-kichhī hamār haūwē sē sabh
me with remaining-art, and whatever mine is that all
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī
thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāī mar-gaīl-rahāl-hā,
being-for it-is-proper, because thy this brother had-died,
 phin jīal-hā; āūr bhulā-gaīl-rahāl-hā, sē milāl-hā.
again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कहीं । भूठे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रहई तब पहार के उपराँ बाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचई । तब अचक्के बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझई की बाघ आइल और हमरा के धइलस । हमरा हाथ में तरभार रहल मगर जून ना मिलल की मिथान से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सुख गइलीं । बाघ के बे-देखलि टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तकुई तो का देखुई की प्रगुड़ा बूढ़ सौताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बाहत रहए, ओहर से जे पथल निचवाँ फेंकत रहए सेई बीसी-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तकुई ती जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इबाद करि के आपन साहस पर हंसत बानीं ॥

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

E bhāyā, ham kā kahĩ; jhūthē dar-sē aīsan dērāt
 O brother, I what may-say; false-even fear-with so afraid
 rahuĩ kī jē-kar hāl ham nā kahi sakĩ. Kā
 I-was that of-which the-condition I not to-say am-able. What
 bhaūē kī kālhi jab hamⁿi-kā pahār-ke pāj^rrē pāj^rrē
 became that yesterday when we hill-of near near
 pethiyā-sē āwat rahuĩ, tab pahār-ke up^rrā bāgh barē jōr-sē
 market-from coming were, then hill-of on tiger great force-with
 gar^jat rahuē. Hamⁿi-kā dhēr adimī rahⁿĩ, kiehh dar
 roaring was. We many men were, any fear
 nā lāgal. Magar āju ōhī rah-tē ham āpan māmā-kā
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of
 gāwē thik dū-pah^rrē akōlē gail-rahui. Jab pahār-ke tarē
 to-village just at-noon alone gone-was. When hill-of below
 nadī-arē pahūchui, tab achakkē barī har^rharī ban-mē nadi
 on-this-river-side I-reached then suddenly great disturbance forest-in river
 ōrē sunāili, jebi-sē hamār jīw sudh-mē nā rahal. Ham
 towards was-heard, which-from my mind sense-in not remained. I
 bujhuĩ kī bāgh āil āūr ham^rrā-kē dhaīlas. Ham^rrā hāth-mē taruār
 thought that tiger came and me caught. My hand-in sword
 rahal, magar jūn nā milal kī miān-sē bah^rrē nikālĩ.
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.
 Karējā kāpo lāgal, dar-kā mārē ham sūkh gailĩ, bāgh-kō
 Liver to-shudder began, fear-of through I dried-up I-went, tiger
 bē-dekhⁿlē takⁿtakī lāg gaili. Magar thorikā dēri-mē jab ham
 without-seeing motionlessness seized me. But little time-in when I
 oh ōr takui, tō kā dekhuĩ kī egurā būrh Saūtāl nadī-ke
 that' side looked, then what did-I-see that one old Santāl river-of
 pānī jē pahār-ke up^rrē-sē girat rahuē machh^rri-mārē-kē bānhat
 water which hill-of above-from falling was fish-to-kill embanking
 rahuē. Ōhar-sē jē pathal nichⁿwā phēkat rahuē, sēi
 was. That-side-from which stone downward throwing was-(he), they-(very)

bisōhā <i>for-scores</i>	hāth <i>(of)-cubits</i>	nich ^a wā <i>downward</i>	khar ^a barātē <i>crashing</i>	āwat <i>coming</i>	rahuē. <i>were.</i>			
Jab <i>When</i>	ī <i>this</i>	taku-ī <i>I-saw-(I)</i>	tō <i>then</i>	jīw-mē <i>heart-in</i>	sūhas <i>courage</i>	bhaūwē <i>became</i>	āūr <i>and</i>	dōh-mē <i>body-into</i>
phurutī <i>agility</i>	auē. <i>came.</i>	Ham <i>I</i>	ap ^a nē <i>my-self</i>	ī <i>this</i>	bāt <i>thing</i>	iād-kari-ke <i>remembering</i>	āpan <i>my-own</i>	sāhas-par <i>courage-at</i>
hāsat-bānī. <i>laughing-am.</i>								

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIPARI.

BHOJPURI DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुसरे वेटा नहो। ओ में से छोटा ठिका अपना बाप से कहसि की ए बाप अन धन में जेवन हमान वध्या होये जेवन बाँटि द। एव जे धन में वध्या विभाग दिहनि। थोड़िक दिन में छोटा वेटा कुहलि धन दो दखन बटोनि के पनदेस यति गश्त। ओहिजा पार के आपन कुहलि धन दो दखन सुकड़ी में बुकि दिहसि। एव कुहलि ओनार गश्त, एव ओ देस में वड़ा सूया पड़त एव कंगार हो गश्त एव ओहिजा के गकून कोहे गश्त। जे अपना धेन में सूअर यनावे ध्यानि मेजनि। जेवन वोका सूअर ध्यानि नहो जेवन से पेट मने के ओकन मन कन नहो। केह ओकना किछु ना देन नहो। एव ओकन आँधी धुँधि और सोयसि की हमना बाप कोहे केनना मजुना धार के जोअन बाँटिस और हम के दाना नश्ये जूनन। अब हम अपना बाप कोहो पारवो और उन से कहवा कि ओ बापु हम गोहन और मजान के वड़ा पाप करे बाँटो अब यह ठाएक नश्यो कि गोहन वेटा कहाइ हमना के अपना मजुन में जान। एव उँटि के अपना बाप कोहे यठनि अवहो सुठवे नहनि की एवै उन कन बाप उन के देखनि। बापका छोह ठागठ और दौड़ के उँटि दिहनि और यूना दिहनि। एव जे वेटा बाप से कहसि ए बाप हम मजान और गोहन सामने पाप करे बाँटो और अब हम गोहन वेटा कहावे ठाएक नश्यो। एव ओकन बाप अपना नोकन से कहसि की नीमन गुगा ठे आब और रनका के पहिनाब और यठ हम सग केहू धाई और पोहो और मौज कनो। काहेको ई हमान वेटा मनि गश्त नहनि है ओ खेन जो गश्तन है, मुठा गश्त नहनि है खेन मिठ गश्तन है। और एव जे वधाव वजावे ठागनि ॥

ओकन वड़का वेटा एव धेन में नहो। एव उँटि से यति के धन के गोएड़ गश्त एव जे बाजा और नायि के सोन सुनसि। और एव अपना एक नोकन के वठार के पुष्पसि की ई सग का होए वार। एव जे ओकना से कहसि की गोहन मारि अश्तन है और गोहन बाप मौज कन बाँटनि काहे की जे उनकना के मठा यंगी पश्तन है। एव जे धिसिआर गश्त, और धन ना जाए।

गव ओकन वाप वाहन निकठि आरठ और ओकना के येनउनी करठन । गव जे अपना वाप से कहठनि देखी हम एगना वनिस नाउन सेवा करठीं कवहीं नाउन आग्या ना ठनठीं गवहं नउआ हमना के एको वरुना ना दिहठीं की हम अपना श्यामन के साथ मौज करीं ठेकन जवहीं नाउन ई वेठा अरठनि जे नाउन सग यन वेसा के साथ उड़ा दिहठन गेहू पन नउआ उगकना प्यागिन मौज दिहठीं । गव जे ओकना से कहठन की हे वेठा गं हमना साथ वनावन वाड़ और जे कुछ हमान वार से गोहने ह । और ई हमनोका याही का हमनोका प्युस होइ और आनन्द करीं काहे की ई गोहान मारि मनि गारठ नहठनि है और सेन जिअठनि मुठार गारठ नहठनि है और सेन मिठठनि ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Ēgō adimī-kā dui bēṭā rah¹lē. Ō-mē-sē chhoṭ²kā larikā ap^{nā} bāp sē kah¹lasi kī, ‘ē bāp an-dhan¹-mē jewan hamār bakh¹rā hōkhē tewan bāṭi-dā.’ Tab ū dhan-mē bakh¹rā bil¹gāi dih¹lani. Thorik din-mē chhoṭ²kā beṭ¹wā kulhi dhan o daulat baṭōri-ke par¹dēs chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakaṛi-mē phūki dih¹lasi. Jab kulhi orāi gail, tab ō dēs-mē baṛā sūkhā paṛal. Tab kaṅgāl hō-gail. Tab ohi-jā-ke ṭhākur kihē gailan. Ū ap^{nā} khēt-mē sūar charāwe khātir bhej¹lani. Jewan bok¹lā sūar khāti-rah¹lī tewanā-sē pēṭ bhaṛe-kē ō-kar man karat-rahē. Kēhu ok¹rā-kē kieḥhu nā dēt-rahē. Tab ō-kar ākhī khulali āur soch¹lasi kī, ‘ham¹rā bāp kihē ket¹nā majūrā khāi-ke jiat bāṛe-sā āur ham-kē dānā naikhē jūrat.’ Ab ham ap^{nā} bāp kihā jāibi āur un-sē kah¹bi kī, ‘Ō bāpu, ham tohār āur Bhāg¹wān-ke baṛā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār bēṭā kahāī. Ham¹rā-kē ap^{nā} majūran-mē jānā.’ Tab uṭhi-ke ap^{nā} bāp kihē chal¹lani. Ab-hī phailawē rah¹lani kī tabbai un-kar bāp un-kē dekh¹lani. Bāp-kā chhōh lāgal, āur dauṛi ke uṭhā lih¹lani, āur chūmā dih¹lani. Tab ū bēṭā bāp-sē kah¹lasi, ‘ē bāp, ham Bhag¹wān āur toh¹rā sām¹nē pāp kailē-bāṛī, āur ab ham tohār bēṭā kahāwe lāek naikhī.’ Tab ō-kar bāp ap^{nā} nōkar-sē kah¹lasi kī, ‘nīman lūgā lē-āwā āur in¹kā-kē pahināwā, āur chalā, ham sabh kēhu khāī āur pibī, āur mauj karī, kāhe-kī i hamār bēṭā mari gail rah¹lani haī, au phēr jī gailani haī; bhulā-gail-rah¹lani haī, phēr mili-gailani-haī. Āur tab ū badhāw bajāwe lag¹lani.

Ō-kar baṛ¹kā bēṭā tab khēt-mē rahē. Jab uḥā-sē chali-ke ghar-ke goṛā āili, tab ū bājā āur nāchi ke sōr sun¹lasi; āur tab ap^{nā} ēk nōkar-kē balāi-ke puchh¹lasi kī, ‘i sabh kā hōt bāi?’ Tab ū ok¹rā-sē kah¹lasi kī, ‘tohār bhāi ailan haī āur tohār bāp mauj karat bāṛani, kāhe-kī un-k¹rā-kē bhalā chaṅgā paūlan haī.’ Tab ū khisiāi gail, āur ghar nā jāē. Tab ō-kar bāp bāhar nik¹li āil, āur ok¹rā-kē cheraūri kailan. Tab ū ap^{nā} bāp-sē kah¹lani, ‘dēkhī, ham et¹nā baris rāur sēwā kaīlī, kab¹hī rāur āgyā nā ṭar¹lī; tab-hū raūā ham¹rā-kē ēkō bak¹rā nā dih¹lī kī ham ap^{nā} iāran-ke sāth mauj karī. Lēkin-jab-hī rāur i bēṭā ailani, jē rāur sabh dhan bēsā-ke sāth urā dih¹lan, tēhū-par rauā un-k¹rā khātir bhōj dih¹lī.’ Tab ū ok¹rā-sē kah¹lan kī, ‘hē bēṭā, tū ham¹rā sāth barābar bāṛā, āur jō kuchh hamār bāi sē toh¹r-ē hā. Āur i ham¹nī-kā chāhī kī ham¹nī-kā khus hōī āur ānand karī; kāhe-kī i tohār bhāi mari gail rah¹lani haī, āur phēr jialani; bhulāi gail rah¹lani haī, āur phēr mil¹lani.’

¹ Grain and wealth.² To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bātē* instead of *bārē* in addressing the elder son.

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे । उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे दे । तब ऊ आपन धन उन्हनी के बाँट दिहलसि । बहुत दिन ना बीते पावल की छोटका बेटा मभ कुछ जवर कइ के दूर देस आपन राह पकड़लसि । उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि । अवर जब ऊ मभ उड़ा चुकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल । अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल । ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि । ऊ ओही छीमी से जे सूअर खात रहल म आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे । तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानी । हम ऊठि के अपना बाप के पास जाइबि अवर उनिकरा से कहबि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानी । अब हम राउर लरिका कहावे जोग नइखी । हम के अपना नोकरन में से एगो के बराबर मानी । तब ऊ ऊठि के अपना बाप के पास गइल । लेकिन अब तक ऊ दूर रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरे के ओकरा के अपना गला में लागि के चुमलसि । लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानी । अवर अब राउर लरिका कहावे जोग नइखी । बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गोड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करी । काहे की ई हमार बेटा मरल रहल हा फिर जीअल । भूलि गइल रहल हा फिर मिलल हा । तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे । और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल । और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पकड़लसि की ई का हवे । ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े । अवर राउर बाप नीमन भोज कइले हा एह खातिर की ऊ उनिकरा के भला चंगा पउले हा । लेकिन ऊ खोसि कइलसि अवर भीतर ना जाए चहलसि । तब ओकर बाप बाहर आइ के मनावे लागल । ऊ अपना बाप के कहलसि की देखीं हम एतना बरिस से राउर सेवा करत बानी और रउरा बात के कबहीं ना टरली और रउवाँ एको पठियो ना कबहीं दिहली की हम अपना संगिन के साथ खुसी करी । लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ घललसि जबे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइली । बाप ओकरा से कहलसि की ए बेटा तू हमरा साथ हरदम रहल और जे किछु हमार हँ से तोहार हँ । लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिर जीअल हा । भलल रहल हा फिर मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw'nō adimī-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhoṭ'kā
A-certain man-to two sons were. Them-in-from the-younger
 ap'nā bāp-sē kah'lasī jē, 'ē bābū-jī, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh'rā hōkhē sē ham'rā-kē dē-dā.' Tab ū āpan dhan unh'nī-
share may-be that me-to give.' Then he his-own property them-
 kē bāṭi-dih'lē. Bahut din nā bīte pāwal kī chhoṭ'kā bēṭā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuchh jawar-kaī-ke dūr dēs āpan rāh pakar'lasī. Uhā
all-things collecting a-distant country-to his-own way took. There
 luchiā-mē āpan din bitāwat āpan dhan urā-dih'lasī. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkāl tab oh dēs-mē barā akāl parāl,
when he all had-spent then that country-in a-great famine fell,
 awar ū kangāl hō-gaīl. Awar uhā-ke rah'nihāran-mē-sē ēgō kihā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap'nā khēt-mē suar charāwe-kē ō-kē bhēji-
to-live he-began. He his-own fields-in sowing feeding-for him sent-
 dihl'lasī. Ū oh-i chhimī-sē jē sūar khāt-rah'lē-sā āpan
away. He those-very husks-with which sowing used-to-eat his-own
 pōṭ bhare chah'lasī, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok'rā chēt-bhāl kī, 'ham'rā bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok'ran-kā adhik rōṭi hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bānī. Ham ūṭhi-ke ap'nā bāp-ke pās jāibī, awar
am-dying. I arising my-own father-of near will-go, and
 unik'rā-sē kahabī kī, 'ē Bābū, ham sarag-ke ulīṭā
him-to I-will-say that, 'O Father, I heaven-of against

awar raūrā sām'nē pāp kailē-bānī. Ab ham rāur
and of-Your-Honour before sin have-done. Now I Your-Honour's
 larikā kahāwe jōg naīkhī. Ham-kē ap'nā nok'ran-mē-sē
son to-be-called worthy am-not. Me thine-own servants-among-from
 ēgō-ke barābar mānī.''' Tab ū uṭhi-ke ap'nā bāp-ke pās
one-of equal-to consider.''' Then he having-arisen his-own father-of near
 gail. Lēkin jab-tak ū dūrē rahē ōkar bāp ok'rā-par dayā
went. But while he at-a-distance was his father him-on compassion
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lāgi-ke chum'lasi.
made, and having-run him his-own neck-on having-applied kissed.
 Larikā ok'rā-sē kah'lasi, 'ē Bābū, ham sarag-ke ulitā awar
The-son him-to said, 'O Father, I heaven-of against and
 raūrā sām'nē pāp kailē-bānī, awar ab rāur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
 naīkhī.' Bāki ōkar bāp ap'nā adimin-sē kah'lē kī, 'sab-sē achēhā kap'rā nikāli-
not-am.' But his father his-own men-to said that, 'all-than good clothes taking-
 ke ok'rā-kē pahināwā, awar ok'rā āgurī mē āguṭhī ō goṛ-mē jūtā
out him put-on, and his finger-in (on) a-ring and feet-on shoes
 pahināwā, awar ham'nī-kā khāī pīl chain karī, kāhe kī i hamār
put-on, and (let)-us eat drink (and) merriment make, because that this my
 bēṭā maral rahal-hā, phiri jīal; bhūlī gail-rahāl-hā, milal-hā.' Tab ū lōg
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
 khusī kare lāgal.
rejoicing to-make began.

Ōkar jeth'kā larikā khēt-mē rahē. Āūr jab ū āwat-khā
His elder son field-in was. And when he coming-in
 ghar-ke niarā pahūchal tab nāch ō bājā-ke bhanak ok'rā kām-mē
house-of near approached then dancing and music-of faint-sound his ear-into
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolūi-ke puchh'lasi kī,
arrived; and he his-own men-in-from one himself near calling asked that,
 'i kā hāwē?' Ū nōkar unik'rā-sē kah'lasi kī, 'rāur bhāi āil bārē
'this what is?' That servant him-to said that, 'Your-Honour's brother come is
 awar rāur bāp nīman bhōj kailē-hā, oh khātir kī ū unik'rā-kē
and Your-Honour's father good feast has-made, this for that he him
 bhalā-chaṅgā paūlē-hā.' Lēkin ū khīsi kailasi awar bhitar nā jāe chah'lasi. Tab
in-good-health has-found.' But he anger made and inside not to-go wished. Then
 ōkar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasi kī,
his father outside coming to-appease began. He his-own father-to said that,
 'dēkhī, ham et'nā baris-sē rāur sēwā karat-bānī āūr raūrā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
 bāt-kē kab'hī nā ṭar'lī āūr raūwā ōkō paṭhiyō nā kab'hī
words ever-even not transgressed and Your-Honour one-even kid-even not ever

dih'ī kī ham ap'na sāṅgin-ke sāth khusī karī. Lēkin ī rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour's
 larikā jē kas'bī-ke sāth rāur dhan khōi-ghal'asi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-even
 āil tab'hī rāuwā ok'rā khātir achchhā bhōj kaīlī. Bāp ok'rā sē
he-came then-even Your-Honour him for good feast made. The-father him-to
 kah'asi ki, 'ē bēṭā, tū ham'rā sāth har dam rahālā, āṛ jē kiehhu hamār
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lēkin ham'nī-kē khusī-kaīl ō āram kaīl bhal bātō
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī ī tohār bhāi mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phiri
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.'
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आजु तोहरा के ढेर दिन पर हम देखत बानीं । अतना दिन तूँ काँहाँ रहल है । जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हाँ मगर केहु हाल साफ ना बतावत रहल है । अब कई तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नूँ ॥

जीबोध भइया तूँ का पूछत बाड़ । जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ आँखिन में से लोर गिरावे लगब । जब हम प्रठाँ से घरे गइलीं तब से गिरइतो के काम में बभलीं । राति दिन एहि काम में हम बानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एकी खेज्जा के आराम मिली । काहे से की हमरा बाप के आँखिये जवाब दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पड़िली-ही परदेस चलि गइले अवर तब से एकी चिठियो न भेजले है । हमार महतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका बाला समेत अलगे रहले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रहलीं । अबहीं दुइ दिन बीतल है को हम राति खाँ कपरबथी का मारे खेत में अगोरे ना गइलीं । चारिगो बोझा लागल गोहँ के हमरा खेत में से चीर काटि ले गइले है स । महाराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एकी कउड़ी हमरा पामें नइखे को उनि के दीआउ । मामा भी परसों अइले ओ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले । खोसा हँ को घर के मारल बन में गइलीं । बन में लागल आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē dhēr din par ham dēkhat-bāñf.

Kapil Dēv ! to-day you many days after I seeing-am.

At'nā din tū kãhã rah'lā-hā ? Jab-tab ham toh'rā bārē-mẽ
So-many days you where were ? Some-times I you about

toh'rā gāw-ke' lōgan-sē pūchhat rah'lī-hã, magar kēhu hāl sãph
your village-of people-from asking was, but any-body news plainly
 nā batāwat-rahāl-hā. Ab kahā, toh'rā ghar-ke sabh bekati achohhī tarō
not telling-was. Now say, your house-of all persons' good ways-in
 bārī, nū ?
are, (or) not ?

Jibōdh bhaiyā, tū kã pūchhat bārā ?¹ Jab ham'rā hāl-kē

Jibōdh brother, you what asking are ? When my accounts

sun'bā ta toh'rō dukh biāpī, o ākhin-mẽ-sē lōr
you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears

girāwe lag'bā. Jab ham ethā-sē gharō gailī
to-cause-to-drop you-will-begin. When I here-from home-to went,

tab-sē gir'hatī-ke kām-mẽ bajh'lī. Rāti din ohi kām-mẽ
then-from household-of work-in was-I-entangled. Night (and) day this work-in

ham bāñf. Dōsar kēhu ham'rā ghar-mẽ aisan naikhē jek'rā-sē
I am. Another anyone my house-in such is-not whom-from

ham-kē ēkō leh'jā-ke ārām milī ; kãhe-sē-ki ham'rā bāp-ke ākhiyō
me-to one-even moment-of ease will-be-got ; because my father-of eyes-even

jawāb dē-dih'lis, o ham'rā jēth janā bhāi ham'rā pahūch'lā-kā
replies gave², and my elder man brother my reaching-of

pahilē-hī par'dēs chalī-gailē, awar tab-sē ēkō chithiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even

nā bhej'lē hā. Hamār mah'tāri o aūri bekati unik'rā hāl-chāl-kā.
not he-sent-has. My mother and other female-persons his news

nā paūlā-sē behāl bārī. Hamār kākā-jī ap'nā larikā
not getting-from uneasy are. My uncle his-own children

¹ Kã pūchhat harā means ' what you are enquiring about is so bad that the less said about it the better. '

² I.e. have become useless.

bālā samēt al^{gē} rahē-lē. Ehī sab ojah-sē ham rāti-din
wife . with separate lives. These all causes-from I night-day
 phikiri ō tar^{dut}-sē pisāil rahī-lē. Ab^{hī} dui din bītal-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā ki ham rāti-khā^ā kapar-bathī-kā-mārē khēt-mē^ā agōre nā
have that I night-at headache-from field-in to-look-after not
 gailī. Chāri-gō bōjhā lāgal gōhū-ke ham^{rā} khēt-mē-sē chōr kāti
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gailē-hā-sā. Mah^{rāj}-ko Tah^{sildār} māl^{gujārī} khātir
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādū tanāt kaīlē-bārē. Ēkō kaūrī ham^{rā} pasē naīkhē ki
two peons quartered has. One-even cowry me with not-is that
 unī-kē diāu. Māmā bhī par^{sō} aīlē ō unik^a-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup^{yā} māg^{lī} ta ū sāphē in^{kār}-kaīlē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā ki, 'ghar-ke mārāl ban-mē^ā gailī; ban-mē^ā lāgali āgi.'¹
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithilī, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahī. Hence, as might be expected, the language of the east of Saran is tinged with Maithilī peculiarities, and that of the south-east with Magahī ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

५५ — ७ ६॥ — ५१३ — १५ — ५१५१ —
 ५३११ — ५३ — १५ — ५१२५ — ५१५ — ३१
 ५५५ — ५३०३ — ५ — ५५ — ५५१ —
 ५१५ — ५१५ — ५१५ — ५१५ — ५१ —
 ५१ — ५३० — ५१ — ५१ — ५ — ५१२५ —
 ५१५ — ५१ — ५१५ — ५१५ — ५३१
 ५१५ — ५१ — ५३० — ५१५ — ५१ —
 ५१ — ५१ — ५३० — ५३० — ५१ — ५१
 ५१५ — ५१५ — ५१ — ५३० — ५३०
 ५१५ — ५३० — ५३० — ५३० — ५३०

इ—वाप—इमग—न—एगो—नगइग
 न—गामा—वाग—न—नपना—
 वाप—न—गइग—इइग—ग—ग
 न—वाप—न—ग—ग—ग—
 ग—न—ग—न—ग—ग—
 ग—ग—ग—ग—ग—ग—
 ग—ग—ग—ग—ग—ग—
 ग—ग—ग—ग—ग—ग—
 ग—ग—ग—ग—ग—ग—
 ग—ग—ग—ग—ग—ग—
 ग—ग—ग—ग—ग—ग—

५।-१ै१।१।-१।१।-१।१।-१।१।-
 ५।-१।१।१।-१।१।-१।१।-५।१।-५।-१।-
 १।-१।-१।१।१।-१।१।-१।१।१।१।-
 १।१।१।-५।१।१।-५।१।-१।-१।१।-
 १।१।१।-५।-१।१।१।-१।१।१।-१।१।-
 १।१।-१।१।-१।१।-५।-१।-१।-१।-
 १।१।१।-१।१।१।१।-१।१।-१।१।-
 १।१।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad^{mī} kōi rahē. Ok^{rā} dui-gō bēṭā rahē. Choṭ^{kā} bāp-sē ap^{nā}
A man certain was. To-him two sons were. The-younger the-father-to his-own
 kah^{las} kī, ‘dhan hamār ādhā bāṭ-dā.’ Ōkar bāp dhan
said that, ‘the-wealth my half dividing-give.’ His father the-wealth
 bāṭ-dihal. Thōrē din-mē chhoṭ^{kā} babuā dhan ekaṭṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
 bah^{rā} chal-gailē. Ohā gailē luchābāji-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
 uṇāe-dih^{lē}. Sajē dhan un-kar sadh-gail, tab barā
he-squandered. The-entire wealth his spent-was, then a-great
 akāl paral oh dēs-mō. Garīb hōe-gailē, ō jini-kēhu kīhā
famine fell that country-in. Poor he-became, and somebody near
 rahe lag^{lē}. Ihē kah^{lē} kī, ‘khēt-mē sūar charāwā.’ Suariā-ke
to-dwell began. This-one said that, ‘the-field-in swine feed.’ The-swine-of
 dhēṭhī jē khāc-kē rahē, sē ap^{ne} lag^{lē} khāc.
the-husks which eating-for were, those he-himself began to-eat.
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah^{lē}
Anyone anything giving not was. Then his senses opened, he said
 kī, ‘ham^{rā} bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham
that, ‘my father’s servant-people-of much bread surplus goes. Now I
 bhūkhē muat-bānī. Ham ap^{nā} bāp kīhā uṭh-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
 jāe-ke kahab kī, “ham barā pāp kailī Baikunṭh-kā, adhikā raurā
having-gone I-will-say that, “I great sin did Heaven-of, moreover Your-Honour
 sām^{nē}. Raur bēṭā kahāwo lāck naīkhī. Hē bāp,
before, Your-Honour’s son to-be-called fit I-am-not. O father,
 ham^{rā}-kē ē-gō banihārē-kē sāmān jānī.” ’ Tab ap^{nā} bāp-kanē
me one servant-to equal consider.” ’ Then his-own father-near
 gailē. Phaīlāwā rah^{lē} tāis-hī bāp-kē chhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhaī-ke chūmā dēwo lag^lē. Bēṭā kah^lan kī, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar^g-ke kām raūrā āgē nā kailī-hā, raūrā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kailī-hā. Ab pher raūrā bēṭā kabāwe lāek nā rah^lī.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah^lan nōkar-kē kī, 'nīman kap^rā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahire-kē dā : logⁿi in-kā-ke hāth-mē āguṭhī
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutā pahirā-dā. Hamⁿi khāī, khusī karī. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 kī hamār bēṭā mar-gail-rah^lē-hā, tā jī-gailē-hā ; bhulā-gail-rah^lē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusī kare lag^lē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēṭh bēṭā khēt-mē rah^lē. Ghar-kā nagīch ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nāch bājā un-kā kār-sē sunāil. Apⁿā nōkar-mē-sē
dancing music his cars-by were-heard. His-own servants-in-from
 balāe-ke puch^hlē kī, 'hō, i kawan tamāsā hōt-bāṭe ?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah^lan kī, 'rāur bhāī ailē-hā. Raur bāp nīman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bāhar ā-ke manāwe lag^lē. Ū apⁿā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol^lē kī, 'dēkhī, barisan-sē raur sēwā kailī-hā ; raūrā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab^hi ṭar^lī-hā nā. Raūā ē-gō paṭharu-ō nā di^hī-
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
 hā, kī apⁿā iār-kē khilāī. Lēkin ihē raur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bēṭā jē bārē, raṇḍī-kā sāth sajē dhan nok^sān kar-di^hlē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis^hi nīman bhōjan karaulī-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah^lē-hā kī, 'tū tō barōbar saṅgē bar^lē-bārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu	hamār	hāwē,	sē	sajē	tohār	hā.	Lēkin	tohār
<i>whatever</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>entire</i>	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>thy</i>
bhāī	mar-gail-rah ¹ lē-hā,	sē	jī-gailē-hā,	ab	anand	khusī	kar ² nā	
<i>brother</i>	<i>had-died,</i>	<i>he</i>	<i>has-lived,</i>	<i>now</i>	<i>rejoicing</i>	<i>happiness</i>	<i>making</i>	
chāhī. ³								
<i>is-proper.³</i>								

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

एगो सिआन रहले, एगो गाए रखले रहले । न उगजन जाग ठोग पुखठ
 ए मारि कैसे मोटाशठ वाड़, कहठन की हम छजिने का बेना मुँह योईले, एक गाठ
 नोजो आँकन यवार्इले, गंगाजी के पानी एक थिनुआ पीले, दाँग नहनागैठ । सिआन ठोग
 कहले की दाँग हमान पून हिलठन । यठ योइनीकनो के मारी । गैठ ठोग नो न
 मेटाशठ । ब्रोकन जागिआ गैरए के मुआ दीहले ।

TRANSLITERATION AND TRANSLATION.

E-gō siār rah^lē. E-gō gāc rakh^lē-rah^lē. Tā un-kar
A jackal there-was. A cow he-used-to-keep. Then his
 jāt-lōg puchhal, 'ē bhāī, kaisē moṭāil baṛā ?' Kah^lan kī, 'ham
caste-people asked, 'o brother, how fattened are-you?' He-said that, 'I
 phajire-kā hērā mūh dhōī-lē, ēk gāl rōj-o ākar chabāī-lē,
morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gaṅgā-jī ke pānī ēk chiruā pī-lē, dāt bhaḥ^lra-gail.' Siār-lōg kah^llē
Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāt hamār tūr-dih^lan. Chālā chodanikarō-kē mārī.' Gail log. To
that, 'teeth of-us he-broke. Come the-vile-one let-us-kill.' Went the-people. Then
 nā bhēṭāil. Ō-kar jatiā gailē-kē muā-dih^llē.
not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.'¹ The other jackals said, 'this fellow has broken our teeth.'² Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² *Anglice*, he has pulled our legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī :—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	100,000
„ Gorakhpurī	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpurī Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for ‘this’, Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hekārā*. Similarly, for ‘that’, we find *hai*, *heū*, *haiē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hokārā*. For ‘anyone’, we sometimes meet *kōi*, and for the adjective ‘what’ *kauan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṭē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bāṭē*, or *bānē*, I am; *bāṭā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhūē, dekhues*; 3rd Sing., *dēkhuē, dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh'les, dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhuidh, dekhua*; 3rd Plur., *dekh'len, dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gandak.

1st person,—*ham dekh'liyain*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liyain*, I saw His Majesty the King.

Ham dekh'liyawā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham rāurā-kē dekh'liyawā*, I saw your Honour.

2nd person, *tū dekh'lahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh'lahus*, you saw the wretched gardener.

Tū dekh'lahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes*. 3rd Plur., *dekh'ten*.

Generally speaking, Saran uses the suffixes *hā, hā, hā, hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah'ti hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhākhon*, by hunger, and the third person in *ai*, as in *rahuaĩ*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murlī-dhar Nāgar, 1898.)

एक अदिमी के दूढ़ कुँवड़ा रह्ये। उन्हन में से लहुरका कह्ये की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिह्ये। थोरे दिन भउए की लहुरका कुँवड़ा सगरी धन अपने पाले ले-के बड़े लम्हे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिह्ये। जब सगरी धन ओरा गउए त ओ देस में अकाल पड़्ये। गरीब हो गउए। त ओ देस के एगो बसिन्ना केहाँ रहे लग्ये। ऊ ओकरा के सूर्यारि चरावे के अपना खेत में भेजि दिह्ये। ओकरा मन में अउए की सूर्यारि जवन छाल खातारी ओही से आपन पेट भरती। अवर केहु ओकरा के खाये के ना देत रह्ये। त ऊ होस कर्ये आ कह्ये की हमरा बाप कीहाँ दुकोतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भूखन मरतानी। हम अपना बाप के लग उठि के जाव आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहरी कुँवड़ा कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चल्ये। अबहीं फरकहीं रह्ये की उन के बाप के उनका देखि के कोह लग्ये। आ दवरि के गर में गर मिला लिह्ये। चुस्ये चट्ये। त कुँवड़ा कह्ये की हे बाप हम अपने भगवान के उलटा आ तोहरी अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरी कुँवड़ा कहाई। लेकिन बाप अपने नोकर चाकर से कह्ये की खूब बढ़ियाँ कपड़ा निकाार इनकरा के पहिराव आ हाथ में अंगूठी और गोड़ में जूता पहिराव अवर सुख से खाई। काहे से की हमरा बेटा मूअल रह्ये अब जी गउए। भुलाइल रह्ये मिलि गउए। तब सब केहु खुसी करे लग्ये।

उन के बड़का कुँवड़ा खेत में रह्ये। जब घर के लग अउए त बाजा आ नाँच के अवाज सुन्ये। आ ऊ अपने नोकर में से एगो के बुला के पुछ्ये, ई का है। त लोग बतल्ये की तोहरी भाई अइल्ये हैं। तोहरी बाप आछा २ खियल्ये हउअनि। काहे की उनका सब तरे आछा पल्ये। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चह्ये। त उनका बाप बहुरा ही के मनावे लग्ये। ऊ बाप के जबाब दिह्ये की देखे हम एतना दिन से तोहार खिजमति करतानी आ कवनो तोहरी हुकुम ना टरई। बाकी तू कबहीं एको भेरी के बाचा ना दिह्ये की अपने संघतियन के मंगे खुसी खइतीं पियतीं। लेकिन तोहरी बेटा जे हरजाइन में तोहरी धन माटी मिला दिह्ये जवना घरी ऊ अउए ओही घरी रवाँ आछा भोजन करई। बाप कहलनि की तू सब दिना हमरा लगे बाड़ आ जवन हमरा है तवम तोहरी है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रह्ये से जी गउए भुलाइल रह्ये से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHĀRI.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēk adimī-kē dui chhāwṛā rahuāī. Unhan-mē-sē lahur'kā kahuē kī 'ē kaka, ghār-ke dhan-mē jawan hamār bakh'rā hōkhai tawan dē-dī.' Ū apān sag'rī dhan unhan-kē bāṭī dihuē. Thorai dīn bhaūē kī lahur'kā chhāw'rā sag'rī dhan ap'ne palē lē-ke barē lammē bah'rā chali gaūē. Uh'wā sag'rī dhan bad'māsī-mē luṭā dihuē. Jab sag'rī dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basīma kehā rahe laguē. Ū ok'rā-kē sūari charawe-kē ap'nā khēt-mē bhēji dihuē. Ok'rā man-mē aūē kī 'sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar'tī.' Awar kēhu ok'rā-kē khayē-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē kī 'ham'rā bāp kīhā duket'nā banihār-kē khayē-sē adhik rōṭī mil'tārāī ā ham bhūkhan mar'tānī. Ham ap'nā bāp-ke lagē uṭhī-ke jāb ā un'kā-sē kahabi kī, "hē bāp ham Bhag'wān āgē ā toh'rī hajūr-mē-bāur kām kailē-bānī. Ham toh'rā chhāwṛā kahāwe lāyak nā-bānī. Ham'rā-kē ap'ne banihāran-mē ēk-ke-tarē rākhī." 'Tab uṭhī-ke ap'ne bāp-kē lagē chaluē. Ab'hī phar'kahī rahuē kī un-ke bāp-kē un-kā dēkhi-ke chhōh laguē. A dawaṛī-ke gar-mē gar milā lihuē, chummuē chaṭuē. Tā chhāw'rā kahuē kī, 'hē bāp ham ap'ne Bhag'wān-ke uṭā ā toh'rā agārī bāur kām kailē-bānī. Ab ē lāyak nā-bānī kī toh'rā chhāwṛā kahāī.' Lēkin bāp ap'ne nōkar chākar-sē kahuē kī 'khūb barhiyā kap'rā nikārī in-karā-kē pahirawā ā bāth-mē āgūṭhī aur gōṛ-mē juta pahirawā, awar sukh-sē khāī kāhe-sē kī ham'rā bēṭa mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.' Tab sab kēhu khusī kare laguāī.

Un-ke bar'kā chhāw'rā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap'ne nōkar-mē sē ēgō-kē bulā-ke puchhuē, 'ī kā hai?' Tā lōg bataūlāī kī 'toh'rā bhāī aīlāī-hā. Toh'rā bāp āchhā āchhā khiyaūlāī hauani kaho-kī un-kā sab tarē āchhā paūlāī.' Lēkin ū khisiyā gaūē ā bhūtar nā awe chahuē. Tā un'kā bāp bah'rā hō-ke manāwe laguē. Ū bāp-kē jabab dihuē kī 'dēkhā ham et'nā dīn-sē tohar khij'mati kartānī ā kaw'nō toh'rā hukum nā ṭaruī. Bakī tū kab'hī ēkō bhēri-ke bāchā nā dihuā kī ap'ne sāgh'tiyan ke saṅgē khusī khāitī piyatī. Lēkin toh'rā bēṭa jē har'jāin-mē toh'rā dhan māṭī milā dihuē, jaw'nā ghari ū aūē, ōhī gharī rawā āchhā bhōjan karuī.' Bāp kahānī kī 'tū sab dīnā ham'rā lagē bārā, ā jawan ham'rā hai tawan toh'rā hai. Lēkin khusī kare-ke awar khus hōkhe-kē jarūr chāhī kāhe-sē kī ī tohār bhāī mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.'

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *dau* for *dā*, *lau* for *lā*, *pahirāuaa* for *pahirāuā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paṛal*.

Instead of *tek^arā*, the oblique form of *sē*, he, we find *sek^ara*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bātē* and the like are preferred to the southern *bāṛē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānī*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *ai* previously alluded to, see p. 225. Thus, *rah^alē*, they were. It has a feminine in *ī*, as in *kah^alī*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

EASTERN GROUP.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

(*Pandit Murli-dhar Nāgar, 1898.*)

[illegible]

[No. 44.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(*Pandit Murlī-dhar Nāgar, 1898.*)

Ek adimī-kē dui bēṭā rah^llē. Unhan-mē-sē chhoṭ^akā kah^alas kī, ‘ē dādā ghar-ke dhan-mē jawan hamār bakh^arā hō-lā tawan ham-kē dē-dā.’ Ū dhan unhan-mē bāṭ di^hlas. Thor^akī din pāchhē chhoṭ^akā put^awā sag^arī dhan baṭōrī-ke baṛī dūr bah^arā nikari gaīl. A uh^awā sagarī dhan bad^amāsī mē luṭā di^hlas. Jab sag^arī dhan orā gaīl tab o dēs-mē akāl paral ā ā garīb hō-gaīl. Tab o dēs-ke ēgō baṛē adimī kihē chali gaīl. Ū unkā-kē sūari charāwe-kē ap^anā khēt-mē bhēj di^hlas. Ōkar man karē kī sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar^atī. Kēhū ō-kē khāc-kē nāhī dēt rahal. Tab hōs kaīlas, ā kah^alas kī, ‘ham^arā bāp kehā du-ke^anā majūr-kē khāc-sē adhikā rōṭī mil^atārē ā ham bhūkhan mar^atārī. Ham ap^anā bāp-ke lagē uṭhī-ke jāib ā ō-sē kahab kī “ham Bhag^awān ā toharī hajūr-mē bāur kām kaīlī, ā ē lāek naīkhī kī tohār bēṭā kahāī. Ham^ari-kē ap^anā majūran-mē rākhī-lā.”’ Tab uṭhī-ke ap^anā bāp-ke lagē chal^alē. Ab-hī phar^akaḥī rah^alē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih^alē, ā baṛī bēṛ lē chum^alē chuṭ^alē. Bēṭā kah^alē kī, ‘hō bāp ham Bhag^awān kā a toh^arā mokābil bāur kām kaīlī ab ē lāek naīkhī kī tohār bēṭā kahāī.’ Bāp ap^anā nokar chākar-sē kah^alē kī, ‘khūb baṛhiā kap^arā nikari lē-āwā ā in^akē pahirāwā. Jā bāth-mē āguthī ā gōrē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāho-sē kī hamār bēṭā mūal rahal hā, ab jī gaīl; bhulāil rahal, ab mil gaīl.’ Tab sab kēhū khus hō gaīl.

Un-kā¹ baṛ^akā put^awā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sunc-mē āil. Tā ap^anē nokar-mē-sē ēgō-kē bulā-ke puchh^alas kī ‘ī kā hai?’ Tā lōg bataūlē kī, ‘tohār bhāī āilē hāī. Tohār bāp achhā achhā khiaūlē-hē, kī un-kā achhā paūlē-hē.’ Ū chī par bigari gaīlē ā bhitar nāhī āwe chah^alē. Tā un-kā bāp bah^arā ā-ke manāwe lag^alē. Ū bāp-kē jabāb la(gaū)lē kī, ‘dēkhā, ham et^anā din-sē tohār khid^amat kar^atānī ā kaw^anō tohār hukum nāhī ṭar^alī, bāki tū kab^ahī ēkō bhēṛī-ke bāchā nāhī di^hhā-lā kī ap^anā sāghatīan-ke sāngō khusī-sē khātī pīatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭī milāy di^hlas sek^arā-kē jaw^anā gharī ū āil taunā gharī raūṭ achhā bhōjan karaūlī.’ Bāp kah^alan kī, ‘sunā, tū sab dinā ham^arā lagē bāṛā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāī mūal rahal-hē, sē jī gaīlan; bhulāil rah^alē-hē, sē mili-gaīlē.’

¹ Mistake for un-ke.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संग लोग रहे। ना उन के ऊ बिसारे ना उन के ऊ काड़े। कुछ दिन एही तर बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहली की हे सियार तू हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईले। सियार भरना दिहले की तू का हअऊ। हम बड़े बड़े के देख लेइव। तोहरा देहि के जोर बा हमरा अकिल के बा। तोहरा में जवन बने तवन करिहअ। हम तोहरा के मना नइखी करत। हमरा के राम बाने। फिर एही तरे दूनो जने कलह कइ के आपन आपन राह लिहले। नाकि नही में चलि गइली सियार बन में ॥

नही के तीरे एगो पीपर के पेड़ रहे। ओकर सीरि कुछ दूर ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सीरि पर बइठ के पानो पीयत रहले। तब लेक नाकि देख लिहलस आ डुबले डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करी। फेर कहले की हे नाकि तू भल बाड़ू। धरे के गोड़ तअ धइल हअ सीरि। बस नाकि गोड़ छोड़ के सीरि हउहा के धइ लिहली। सियार मूँह रिगावत भागि गइले आ नाकि हाथ मालि के रहि गइली ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइली। सियार अवते मइंकि से बूझि गइले की नाकि बइठल बाड़ी। कहले की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखी गुंगुआत। तब लेक नाकि गुंगुअइली। सियार कहले की अब हमार मानो लेहल। अच्छा एही में रहअ आ ई काहि के चालि दिहले आ मानि में के रहल काँड़ दिहले ॥

तब एगो पतई के गाँज में ज गोड़ बटोरेलन में रहे लगले। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइले। तअ गाँज के पतई खड़बड़ देखि के बूझि गइले की एह में नाकि आ गइल बाटी। कहले की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखी खरखरात। तब ले नाकि पत्ता खरखरइवे तअ कइली। सियार कहले, अच्छा तअ बूझि गइली। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहले। नाकि ओही में भसम हो गइली ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murli-dhar Nāgar, 1898.)

Egō siyār ā ēgō nāki-mēṁ baṛi saṅghat rahal. Rāt din barabbar
One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgō lōg rahē. Nā un-kē ū bisārē nā un-kē ū chhāṛē. Kuchh
together (these-)people lived. Not her he forgets not him she leaves. Some
 din chī tarē bīt-gaṛ. Ēk bār kaw^{nō} bāt-mēṁ bigār
days in-this-very way passed. One time some thing-in enmity
 hō-gaṛ. Ā bigār-ō aisan bhaṛ kī ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
 dēkh-mēṁ ēk nā. Nāki kah^{lī} kī, 'hē siyār, tū
seeing-in the-other not.¹ The-alligator said that, 'O jackal, you
 ham-sē kā lap^{tiyāil} bārā? Toh^{r-ē} aisan ham bis janē-kē thār^{hē}
me-with why entangled are?² Thee like I twenty individuals standing
 līl-jāi-lē.' Siyār bhar^{nā-dih^{lē}} kī, 'tū kā
(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what
 hāu? Ham baṛē baṛē-kē dēkh-lēib.³ Toh^{rā} dēh^{i-ke} jōr bā, ham^{rā} akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ko bā. Toh^{rā-sē} jawan banē tawan karihā. Ham toh^{rā-kē} manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham^{rā-kē} Rām bānē.' Phir chī tarē dūnō janē
not am-doing. Me-to Rām is.' Again in-this-very way both-even people
 kallah-kāi-ko āpan āpan rāh lih^{lē}. Nāki naddī-mēṁ chali gaṛī,
quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mēṁ.
the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

² *Lap^{tiyāil} bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

³ *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē ēgō pipar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pānī-mē chali-gail-rahāl, ā kuchh ūpar rahē. Ēk din siyār-Rām¹ ōhī
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ke pānī piyat rah²lē. Tab-lek nāki dōkh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih³las ā dūb⁴lē-dūbal ā-ke un-ke gōr dhaīlas. Siyār ap^{ne}
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah⁵las kī, 'nāki tā āpan dāw lih³lasi, ab kawan
mind-in said that, 'the-alligator to-be-sure her-own turn² took, now what
 upāy karī?' Phor kah⁵lē kī, 'hē nāki, tū bhal³ bārū; dharo-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; holding-for
 gor tā dhailū-hā sōri.' Bas⁴ nāki gōr ehōri-ke sōri
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhaī-lih³lī. Siyār mūh rigāwat bhāgi-gailē, ā
eagerly⁵ caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth mali-ke rahi-gailī.
the-alligator hand rubbing remained.

Ab bayar aūr-ī barhi-gail. Ēk din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gailī. Siyār aw^{te} mahāki-sē būjhi-gailē kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bārī. Kah⁵lē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,
 āju kāhe nākhī gūguāt?' Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguailī. Siyār kah⁵lē kī, 'ab hamār mān-ō leh³lū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achchhā, ōhī-mē rahā.' Ā ī kahi-ke chāli-dih³lē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahāl chhāri-dih³lē.
living gave-up.

Tab ēgō patai-ke gāj-mē jē Gōr haṭoro-lan sē rahe lag³lē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dēī*.

² *Dāw lāb*, to take revenge upon.

³ *Tū bhal bārū* means 'you are a great fool.'

⁴ *Bas*=thereupon suddenly.

⁵ *Haūhā ke* is used when one makes a mess of a thing by too great haste.

ailē ; tā gāj-ke patai khar^abaṛ dēkhi-ke būjhi-gailē ki
came ; then pile-of leaves upset seeing understood that
 eh-ū-mē nāki ā-gail-bāṭī, Kah^alē ki, 'hē bhayā, āgē tā
this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar^akharāt-rahāl. Āju kāhe naikhī khar^akharāt ?' Tab-lē
my pile was-rustling. To-day why not-is rustling ?' In-the-meantime
 nāki pattā khar^akharāibē tā kaīlī. Siyār kah^alē,
the-alligator leaves to-rustle actually made. The-jackal said,
 'achehhā, tā būjhi-gailī. Bas-karā.' Dāural chali-gail tani-kī-ēk
'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ke gāj phūk-dih^alē. Nāki ohī-mē bhasam hō-gailī.
fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.
 Akil-ke āgē jōr kuchh nā kām karē-lā.
Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together ; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I' faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gōnds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Censu Report, and is a convenient one. I hence use it with the above explanation.

The word ‘Saruār’ is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmaṇs refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhmaṇs from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmaṇs and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmaṇs, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpuri is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpuri of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows :—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpuri of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpurī.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paṛal*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpurī. Thus, *dañu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhī-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham'rē bāp-kē ihā*, near my father. So, *tuh'rē*, *ok'rē*, *in-kē*, *ap'nē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *raoā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tuh'rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāo* is 'what?', *kuchh* is 'anything', and *kit'nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpurī.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah'lis*, he said; so also, *dih'lis*, *lih'lis*, *pūchh'lis*, *kā'lis*, and others. In one instance, we have the Eastern Hindī *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *an* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindī. Thus, we have *manāit*, for *manaitā*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *āi*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wā* and not *ā* to the root of the verb; thus, *kah'wāi*, I may be called, instead of the standard Bhojpurī *kahāi*.

The form of the Verb Substantive with *ī* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bāīē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जौन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जौन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल, सब बदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावै के कहि दिहलें। और ओकरे मन में रहल कि जौन बोकला सूअर खाति बाय तीन से आपन पेट भरल करी कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होम में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटी। हम अपन बाप के लगे जाय के कहब कि हम दइउ के ओ तुहार कौन कसूर कइली। अब अइसन नाहीं बाटी कि तुहार बेटवा कहवाई। अब तू हम के अपन मजूरन में राखौ। तब ऊ अपन बाप के पास गइल और ऊ इतने लामे रहल तब्बइ ओकर बाप देखि के माइ में आय के गटई लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइली और एहि जोग नाहीं बाटी कि तुहार बेटवा कहवाई। तब बाप अपन मनई से कहलिस कि नीक से नीक कपड़ा निकामि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जौने में हम खाई ओ खुस होई। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जौन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें है काहें से कि भला चंगा पउलें है। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखी इतने दिन से हम तुहार खिदमत करत बाटी और कब्बों तुहरे मन के बाहर नाहीं चलली। तीन कब्बों एकी छेगड़ी के बसो हम के नाहीं दिहलें कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जौन तुहार धन दीलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइल। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साथ बाट। और जौन हमार है तीन सब तुहार होय। और खुसी मनावे ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARVARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui beṭwā rah^{la}lā. Wah-mē-sē chhot^{kā} beṭwā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah^{lis} ki, 'bāp, dhan-mē jaun hamār bakh^{rā} hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāṭi di^{lis}. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din bit^{lē} chhot^{kā} beṭwā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāi-ke ēk dūr dēs-mē gail, āūr u^{hā} āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad^{māsi}-mē urāy-di^{lis}. Jab sab orāy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garib hō-gail. Tab ū ēk baṭ-manai-ke i^{hā} gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṭ-manai ō-kē sūar charāwāt-kē kahi-di^{la}lā, āūr ok^{rē} man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun bok^{lā} sūari khāti-bāy, taunē-sē āpan pēt bharal karī,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kēhū ō-kē kuchh nāhī dēt-ralal. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,
 'ham^{rē} bāp-kē ibā kit^{nā} majūr jiat khāt bāṭai, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṭi. Ham ap^{nē} bāp-kē lag^ē jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daū-kāi o tuhār kaun kasūr kaīlī. Ab āisan nāhī bāṭi ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuhār beṭwā kah^{wā}lī. Ab tū ham-kē ap^{nē} majūran-mē rākhau."
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap^{nē} bāp-kē pās gail āūr ū it^{nē} lāmē rahal tabbāi ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāī mōh-mē āy-ke gataī lagāy lih^hlis,
father having-seen pity-in having-come embracing having-applied took,
 o chummā lih^hlis. Āūr beṭ^hwā bāp-sē kah^hlis ki, 'ham Daū kāī o
and kisses took. And the-son the-father-to said that, 'I God of and
tuh^hrē kasūr kaīlī, āūr ehi jōg nāhī hāṭī ki tuhār beṭ^hwā
of-thee fault did, and this worthy not I-am that thy son
kah^hwāī.' Tab bāp ap^hnē manāī-sē kah^hlis ki, 'nik-sē nik
I-may-be-called.' Then the-father his-own men-to said that, 'good-than good
kap^hrā nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person's hand-on
mun^hrī, gōṛ-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;
a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
kāhē ki hamār i beṭ^hwā manō maral-rahāl, jial; o herāil-rahāl,
because that my this son as-it-were had-died, lived; he had-been-lost,
milal.' Ū sab khus bhaīl.
was-found.' They all happy became.

Tab bar^hkā beṭ^hwā jaun khēt-mē rahāl, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-
kē lagē āil, āūr gāib bajāib suni-ke, ēk manāī-kē
of near came, and singing music having-heard, one man-to
bolāy-ko pūchh^hlis ki, 'i kāw hōt-bāy ?' Tab ū kah^hlis ki,
having-called he-asked that, 'this what is-being ?' Then he said that,
'tuhār bhāī āil-hai, āūr tuhār bāp bahut khātir kaīlāī-hāī;
'thy brother come-is, and thy father much affection has-made;
kāhē-sē ki bhalā changā paūlāī-hāī.' Tab ū risiāy-ke
because that good healthy he-has-found-(him).' Then he having-become-angry
ghar-mē nāhī gāil. Tab ō-kar bāp bah^hrā āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating
kaīlis. Tab ū bāp-sē kah^hlis ki, 'dēkhī, it^hnē din-sē
did. Then he the-father-to said that, 'see, so-many days-from
ham tuhār khid^hmat karat-bāṭī, āūr kabbō tuh^hrē man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
nāhī ohal^hī; taun kabbō ekkō chheg^hṛī-kāī bachch-ō
not went; still ever a-single she-goat's young-one-even
ham-kē nāhī di^hlā ki ap^hnē beoharikan-kē sāthē khusī
me-to not thou-guest that my-own friends-of with happiness
manāit. Āūr jab tuhār i beṭ^hwā āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy
dhan daulat paturian-mē urāis, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection
kaīlā.' Tab ū kah^hlis ki, 'ē beṭ^hwā, tū sadā ham^hrē
you-made.' Then he said that, 'O son, thou always me

sāth	bāṭā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
<i>with</i>	<i>art,</i>	<i>and</i>	<i>what</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is.</i>
Āūr	khusī		manāwāl	o	khus	hōwāl-kē		chāhī,	
<i>And</i>	<i>happiness</i>		<i>making</i>	<i>and</i>	<i>happy</i>	<i>being-for</i>		<i>is-to-be-wished,</i>	
	kāhē-ki	tuhār	chhōṭ	bhāī		maral-rahāl,		jīal-hai ;	
<i>because-that</i>	<i>thy</i>	<i>younger</i>	<i>brother</i>			<i>had-died,</i>		<i>has-lived ;</i>	
āūr	herāy-gaīl-rahāl,	āūr	milāl-hai.'						
<i>and</i>	<i>had-been-lost,</i>	<i>and</i>	<i>has-been-found.'</i>						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नरायन लाल के सलाम। कुसल आराम दोनों तरफ़ के नेक चाहो। आगे इहाँ के हाल अस है कि खेत बारी सब बोइ गइल ओ फ़सिल अच्छी है ओ कटे के जून आय गइल। से देखत चिट्ठी के तू दुइ हरवाह ले के इहाँ तक आइ जाव, जीने से सब खेत कटि जाय। ओ असो जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलै ओ फ़सिल में कवनो रोग दाख नाहीं लगल है। ओ और हाल सब अच्छा है। जियादे शुभ। मि० फागुन सुदी १३ मन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam ¹)	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāl.	salām.	Kusal	ārām	dōnō	taraf-kāl nek chāhī.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāl	hāl	as	hai	ki khēt bārī sab bōi-gāl,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achēhī	hai,	o	kaṭāl-kāl jūn āy-gāl.
<i>and the-harvest</i>		<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for the-time has-come.</i>
Sē	dēkhat	chitṭhī-kē	tū	dui	har*wāh lāl-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw*nē-sē	Bhag*wān	hamār	gāw bāchāy-dih*laī.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw*nō	rōg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>		<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not has-attached. And</i>
āūr	hāl	sab	achēhā	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further</i>	<i>blessings. Date Phāgun</i>
sudī 13,	san	1305	sāl.		
<i>light-half 13,</i>	<i>Fasli-year</i>	<i>1305</i>	<i>year.</i>		

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-nārāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharīb Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpurī, and not in *is*, as in the dialect of that district. Thus, *kah'las*, not *kah'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpurī form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpurī, by the addition of *ā* to the root, and not, as in Basti, by the addition of *waā*. Thus, *kahāĩ*, not *kah'wāĩ*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(SOUTH-WESTERN GOBAKHPUR.)

(Pandit Rām-gharib Chaubē, 1899.)

एक जने के दुइठों बेटा रहै। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमार बखरा होय तवन हम के बाँटि द। तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकठा के के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहे लागल। ऊ धनी अदिमी ओ के अपने खेतें सूअरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहै लागल की हम के जो ईहो मिलत त खातीं। लेकिन ओ के केहू किछु नाहीं देत रहल। तब ओकरे सुभल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के एतना खाये के मिलत बा की ऊ भरि पेट खइबो करै-लै अवर बचइबो करै-लै। अवर हम इहाँ भुक्खन मरत बाटीं। आव चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम एह लायक नाहीं बाटीं की तोहार बेटवा कहाई। से अब तू हम के अपने एक चकरिहा के तरे राख। एइसन सोचि के ऊ अपने बाप के लगे चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे छोह के दारि के ओकरे लगे गइल और भेंट अँकवारि लिहलस और चुम्बे चाटे लागल। तब बेटा कहै लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब एह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब हम के अपने एक मजूर के तरे राख। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि ले आव और इन के पहिराव। अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाई पीई अवर खुसी करीं। तब सब जने खुसी मनावै लगलें॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल त नाचि अवर बाजा के भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुछलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलै हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटै। काहे से की ओन के आगे देह अवर कुसल अनन्द से पउलै हैं। ऊ ई सुनि के रिसिया गइल अवर घर के भितर जाये के मन नाहीं कइलै। तब ओन के बाप बहरा अइलै अवर ओन के मनावै लगलै। तब ऊ अपने बाप से कहलै हे बाबू जी देख हम एतना दिन से तोहार सेवा सुबित करत चलि आवत ईई और कबो तोहार एको हुकुम नाहीं टरलीं। तबो तू हम के एको भेड़ी के बन्धो नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करीं। बाकी ओही तोहार ई बेटा आइल लोही तू ओन के खातिर भोज कइल ह। ई नाहीं सोचल की ई तोहार उहै बेटउआ हउअ जे तोहार धन कुकरम में नष्ट के दिहलै। तब बाप बोचल

की है बेटा तू हमरे संगे सदाँ से बाटँ अगर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानों मरि के जीअल है अगर भुला के मिलल है ए में हमरन के चाही की खुसी करीँ अगर आनन्द मनाई ॥

TRANSLITERATION.

Ēk janē-kē dui-thō bētā rahaī. Ohī-mē-sē ehhoṭ^akā ap^{nē} bāp-sē kah^{las} kī ‘hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh^{ra} hōy tawan ham-kē bāṭī dā.’ Tab ō-kar bāp ō-kar bakh^{ra} ō-kē bāṭī dihl^{as}. Thōrik din-mē ehhoṭ^akā bētā āpan kuli dhan ekatthā kāt-ke par^{dēs} nikasī-gaīl, āur ulā āpan kuli dhan kukaram-mē uṛā dihl^{as}. Jab ū āpan sarbas uṛā ehukal tab ohī dēs-mē barā akāl parāl. Tab ū barā daliddar hō-gaīl. Tab ū ohī dēs-kō ēk dhanī adimī-kō ihā jā-ke rahāī lāgal. Ū dhanī adimī ō-kē ap^{nē} khētē sūari charawāt-kē bhēji dihl^{as}. Uhā ō-kar man ohī ghās pāt-kē dēkhi-ke jawan sūari khātī-rah^{lī} dōli gaīl, āur man-mē kahāī lāgal kī ham-kē jō ihō milat tā khātī. Lēkin ō-kē kōhū kichhu nāhī dēt rahal. Tab ok^{rē} sūjhal āur ū ap^{nē} man-mē kah^{las} kī, ‘dēkhā, ham^{rē} bāp-kē kot^{nā} majūran-kē et^{nā} khāye-kē milat bā, kī ū bhari pēt khaibō karāī-lāī awar bachaibō karāī-lāī. Awar ham ihā bhukkhan marat bāṭī. Awā chalī ab ap^{nē} bāpai kihā ā un-sē kahī kī, “hē bābū-jī ham Bhag^{wān}-kē paratikūl awar toh^{rē} agāī pāp kāt ehuk^{lī}, ab ham eh lāyak nāhī bāṭī kī tohār beṭ^{wā} kahāī. Sē ab tū ham-kē ap^{nē} ēk ehakarihā-kē tarē rākhā.” Eisan sōchi-ke ū ap^{nē} bāp-kē lagē chahal. Jab lām^{hī} rahal tabbai ō-kar bāp ō-kē dēkhi-ke mārē ehoh-kē dauri-ke ok^{rē} lagē gaīl āur bhēt āk^{wāri} lih^{as} āur ehummāī ehāṭāī lāgal. Tab bētā kahāī lāgal kī, ‘hē bābū-jī, ham Bhag^{wān} kō paratikūl awar toh^{rē} agāī pāp kāt ehuk^{lī} awar ab eh lāyak nāhī bāṭī kī tohār bētā kahāī. Sē ab ham-kē ap^{nē} ēk majūr-kē tarē rākhā.’ Ō-kar bāp ī suni-ke ap^{nē} ēk nōkar-sē kah^{las} kī, ‘sab-sē nīk kap^{ra} nikāri lāī āwā āur in-kē pahirāwā. Awar in-kē hāth-mē āguṭhī awar gōṛē-mē pan^{hī} pahirāwā. Awar chalā, sabhē khāī pīī awar khusī karī.’ Tab sab janē khusī manāwāī lag^{lāī}.

Ō-kar bāp^akā bētā khēt-mē rahal. Jab ghar-kē lagē āīl tā nūchi awar bājā kāt bhanak ok^{rē} kānē parālī. Tab ā ap^{nē} ēk nōkar-kē bulāy-ke puehl^{as} kī ‘ī kā hōt hāwai?’ Nōkar kah^{las} kī ‘rāur bhāī-jī āīlāī-haī, awar rāur bābū-jī on-kē nūmittik bhōj karat bāṭāī. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāī-haī.’ Ū ī suni-ke risiyā gaīlāī awar ghar-kē bhittar jāye-kāt man nāhī kailāī. Tab on-kāt bāp bah^{ra} āīlāī awar on-kē manāwāī lag^{lāī}. Tab ū ap^{nē} bāp-sē kah^{lāī}, ‘hē bābū-jī, dēkhā, ham et^{nā} din-sē tohār sēwā subit karat chālī āwat hāī, āur kabbō tohār ekkō hukum nāhī tar^{lī}. Tabbō tū ham-kē ekkō bhēri kāt bachch-ō nāhī dihl^{lā} kī ham ap^{nē} sāgh^{tin}-kē sāthē ānand karī. Bākī jyō-hī tohār ī bētā āīl tyō-hī tū on-kē khātir bhōj kailā-hā. Ī nāhī soch^{lā} kī ī tohār uhai beṭ^{wā} haūāī jē tohār dhan kukaram-mē nashṭ kāt dihl^{lāī}. Tab bāp bōlal kī, ‘hē bētā, tū ham^{rē} sāngē sadā-sē baṭā awar jawan kuchh hamār hai, tawan tuhār hai. Āur ī tohār bhāī mānō mari-ke jīal hai; awar bhulā-ke milal hai; ē-sē ham^{ran}-kē ehāhi kī khusī karī awar ānand manāī.’

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.										Number of Speakers.									
Azamgarh	.	.	.	.	.	.	.	.	.	1,594,500									
Fyzabad	.	.	.	.	.	.	.	.	.	250,000									
Jaunpur	.	.	.	.	.	.	.	.	.	80,000									
Benares	.	.	.	.	.	.	.	.	.	736,000									
Ghazipur	.	.	.	.	.	.	.	.	.	469,000									
Mirzapur	.	.	.	.	.	.	.	.	.	810,000									
TOTAL										3,939,500									

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages.* London, 1880
Contains a grammar of Western Bhojpurī, under the name of 'Eastern Hindī.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh.* Allahabad, 1881.
Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāi* (instead of *kə*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

Kap'ṭi kâ mar'lâ-ke kuchhu-ō dōkh nāhī;

Western Bhojpurī—

Kap'ṭi kē mar'lē-kāi kichha-ū dōkh nāhī, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

Ap'nā bāp-sē kah'lan;

Western Bhojpurī—

Ap'nē bāp-sē kah'laī, he said to his father.

Standard Bhojpurī—

Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās;

Western Bhojpurī—

Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ'wā* or *beṭanā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *īwā*. Thus, *ghoṛaunā*, the horse; *panīwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nokar'wā kah'las*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *barē bēṭē kākī ghar*, the house of the elder son; *barī bēṭī*, an elder daughter; *his barē barē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	maĩ, mō	ham, hamē	taĩ.	tũh, tũ	raurē, raurā, rauā	ĩ	ũ	itthũ, ithuā	otthũ, othuĩ.
Obl.	mō, mō	ham, hamē, hamudē	tō.	tũh, tōh	raurē, raurā, rauĩ	ē, ehi, in, inhaĩ	ō, ohĩ, un, ¹ unhaĩ	itthũ, ithuĩ	otthũ, othuā.
Gen.	mōr,	hamār	tor,	tuhār, tuhār	raurē-kāĩ, etc.	ē-kar, in-kar	ō-kar, un-kar	itthũ-kāĩ, etc.	otthũ-kāĩ, etc.
Plur.									
Nom.	{ hamman, ham ^a re ham ^a han ham ^a nē	{ ham ^a re ham ^a ran	{ tũhan tũhanē	{ tuh ^a re tuh ^a ran	{ rauran rauran	{ inhan, inh ^a nē in-k ^a re. in-k ^a ran	unhan, unh ^a nē un-k ^a re, un-k ^a ran	ithuan	othuan
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

¹ or *ou*, and so throughout.

	This	That	Self	Who	
Sing.					Like <i>jē</i> are declined <i>tē</i> or <i>sē</i> , he (correlative), and <i>kē</i> , who? The Nominative Singular of the first is <i>tē</i> , <i>sē</i> , <i>taun</i> . Its obl. plur. is <i>tinhan</i> , <i>sinhan</i> , or <i>taunan</i> .
Nom.	hai	haũ	{ āp, āpũ, apuē ap ^a nā, ap ^a nē	jē, jaun	
Obl.	hē, hin	hō, hun	āpan, ap ^a nē	jē, jehi, jin, jaunē, jāhē	
Gen.	hē-kar, hin-kar	hō-kar, hun-kar	āpan	jē-kar, jin-kar, jaunē-kāĩ, jāhē-kāĩ	
Plur.					
Nom.	hinhan, hinh ^a nē hin-k ^a re, hin-k ^a ran	hunhan, hunh ^a nē hun-k ^a re, hunh-k ^a ran	apuan, ap ^a nan	jinhan, jinh ^a nē, jin-k ^a re, jin-k ^a ran jaunan, jaunhan, jāũn ^a nē, jāũnh ^a nē	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *i*, as *mōrĩ bēĩ*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham^are*, of *tuhār*, *tuh^are*, of *ē-kar*, *e-k^are*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jitthũ* or *jithuā*, *sitthũ* or *sithuā*, *titthũ* or *tithuā*, which are declined exactly like *itthũ*. The neuter Interrogative Pronoun is *kā*, *kitthũ*, or *kitinuā*, what? obl., *kāhē*, *kitthũ* or *kithuā*. Any one is *keu*, *kehu*, or *kannō*. Anything is *kichh*, *kichchhũ*, or *kichhaũ*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭ</i>	<i>bāṭiṣ</i>	<i>bāṭi</i>	.....	<i>hauṣ</i>	<i>hauṭiṣ</i>	<i>hauṭi</i>	.....
(2)	<i>bāṭē</i>	<i>bāṭi, bāṭis</i>	<i>bāṭā</i>	<i>bāṭiṣ, bāṭiṭiṣ</i>	<i>hauṣ</i>	<i>hauṭi, hauṭiṣ, hauṭis</i>	<i>hauṭā</i>	<i>hauṭiṣ, hauṭiṭiṣ</i>
(3)	<i>bā</i>							
	<i>bāy</i>	<i>bāi</i>	<i>bāṭiṭi</i>	<i>bāṭiṭiṣ</i>	<i>hau, hauṣ</i>	.....	<i>hauṭiṭi</i>	<i>hauṭiṭiṣ, hauṭiṭiṭiṣ</i>

In the first form *r* may be substituted for *ṭ*. Thus *bārṭṭ*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *i*, not in *iṣ*.

The Past tense is *rahṭṭ*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭ*, above.

Simple Present and Present Conditional, I see; (if) I see.				Present Indicative, I see, etc.			
Sing.		Plur.		Sing.		Plur.	
(1)	<i>dēkhṭ</i>		<i>dēkhṭi</i>	<i>dēkhṭiṣ-lṭ</i>		<i>dēkhṭiṣ-lṭi</i>	
(2)	<i>dēkh</i>		<i>dēkhā</i>	<i>dēkhṭiṣ-lṭ</i>		<i>dēkhṭiṣ-lṭi</i>	
(3)	<i>dēkhai, dēkhā</i>		<i>dēkhāṭi</i>	<i>dēkhṭiṣ-lṭ (fem. dēkhṭiṣ-lṭi)</i>		<i>dēkhṭiṣ-lṭiṭi</i>	
Past, I saw, etc.				Future, I shall see, etc.			
Sing.		Plur.		Sing.		Plur.	
(1)	<i>dekḥṭṭ</i>		<i>dekḥṭṭi</i>	<i>dekḥṭṭ</i>		<i>dekḥṭṭ, dekḥṭṭiṭi</i>	
(2)	<i>dekḥṭṭ</i>		<i>dekḥṭṭi</i>	<i>dekḥṭṭ</i>		<i>dekḥṭṭiṭi</i>	
(3)	<i>dekḥṭṭas, dekḥṭṭas (fem. dekḥṭṭasi)</i>		<i>dekḥṭṭiṭi, dekḥṭṭiṭiṭi</i>	<i>dēkhṭi</i>		<i>dēkhṭiṭiṭi</i>	

<i>Past Conditional, (if) I had seen.</i>		
Sing.	Plur.	
(1) <i>dekh^atā</i>	<i>dekh^atā, dekhⁱt</i>	<i>Imperative—Present—Sing. dēkh, dēkhu; Plur. dēkhā, Future—Sing. dekhⁱhē; Plur. dekhⁱhā. Present Definite—dēkhat bāⁱā, or dekh^atāⁱā, or dēkhat hauⁱā. Imperfect—dēkhat rah^alō. Perfect—dekh^alē bāⁱā (or hauⁱā). Pluperfect—dekh^atā rah^alō. </i>
(2) <i>dekh^atā</i>	<i>dekh^atā</i>	
(3) <i>dēkhat</i>	<i>dekh^atā</i>	
<i>Past Tense of a Neuter verb, I fell, etc.</i>		
Sing.	Plur.	
(1) <i>gir^atā</i>	<i>gir^atā</i>	<i>Perfect—giral bāⁱā. Pluperfect—giral rah^alō.</i>
(2) <i>gir^atā</i>	<i>gir^atā</i>	
(3) <i>giral</i> (Fem. <i>giralī</i>)	<i>gir^atā, gir^atan</i>	

The rest of the Conjugation is as in Standard Bhojpurī, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhaī*, — oblique form, *dekh^alē*.
- (3) *dēkhab*, — oblique form, *dekh^abāi*.

The Perfect sometimes has forms like *aīlāi-hāi*, he (hon.) has come; *kaīlāi hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpurī, except that beside the form *dih^alas*, he gave, I have noted *deh^alas*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दा *dā*. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpurī in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BILĀRI.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

एक अदमी के दू बेटा रहै । ओ में से छोटका अपने बाप से कहैस कि
 ए बाप हमने बपूना कै जन्म माँ असवाव हो गवन हम के दा, एहो पन बपूना
 दूनों बेटन के आपन बन बाँट देहैस । बहुत दिन ना बाँट पावस को छोटका बेटा
 कुछ आपन बन बटोना के कहनों हुन देस के निकल गइँ ओन आपन बन बपूना
 याँ में उड़ा पुड़ा डहैस । जब कुछ ओकन बन ओना गइँ गव ओह देस में
 बहुत काँ पड़ै, ओ उ दाना कै मोहगण होवै ठगै । गव जे जा के ओह देस के
 एक सहन के नहरा के पास पहुँचै । जे अदमी ओ के अपने पैर में सूत्रन गनावै
 के दासने मेज देहैस । ओकन ई दसा हो गइँ की जवन सुअनिआ गुसी प्याग
 रहै जे ओ के मिठा गो जे ओही से आपन पैर पुसी से मनग, ठीकन रहो
 ना ओ के केव देग रहै । जब ओ के येग गइँ गो जे अपने मन में कहैस की
 केवना नोकनिहा मजदुनिहा हमने बाप के बाँट जेकने प्याए के बहुत हव बाँट
 वय जाँ ओ हम नूयन मनग हई । हम यँव अपने बाप जिला जाव ओ कहव की
 ए बाप हम गोहने आगे ओ दइँ कै पाप करी, एह ठाँक नर्या की अब हम के
 केव गोहान बेटा कहै । अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या ।
 रहै कह के जे उँओ ओ अपने बाप जिला आइँ । जब दूने रहै गये ओकन बाप ओ के
 देखैस । ओ के दनद गइँ, दइँ के गइँ, ओकने गेठे ठगै ओ ओ के युमँस । गव
 बेटोओ अपने बाप से कहैस की ए बाप हम गोहने हणून ओ दइँ कै पाप
 करी, अब गोहान बेटा कहवै ठाँक नर्या । ठीकन बपूना अपने नोकन से कहैस
 की जन्म अक्का से अक्का कपड़ा हो गवन मिआ के ओन के पहिनावन जा ओ उन
 के हाथ में अंगूठी ओ पैर में जूना पहिनावा ओ सब केहु आवा प्याग जाई ओ
 पुसी कनों, काहे से की ई हमान बेटा नन के सेन जाअ है, हेनाए के सेन
 मिठा है । एहो पन सब केहु पुसी कने ठगै ॥

વડા વેટા ઓર ઘડા બેને ૧૯૭ । જવ આરઠ ઘને કે ગગીયે પહુચઠ ગો
 દેખઠસ કી વાજા વજાન હવ ગાય હોગ હવ । નવ દક ગોકન કે વોઠા કે પુષ્પઠસ
 ૬ કા હોગ હવ । નવ ગોકનના કલઠસ કા, ગોહાન માર્કે અરેં હૈ ઓહી પન ગોહાન
 વાપ સવ કન બેવળા કરેં હૈ કી ગોહને માર્કે સે સહી સઠામન મંટ મરઠ હૈ ।
 ૯ પન વડા વેટા કે નંજ ગરઠ, ઓ કે ઘન મેં જરવે ન કનૈ । નવ ઓકન
 વાપ આરઠ ઓ ચિત્રવતી મિનગો કરે ઠગઠ । નવ વડા વેટા અપને વાપ કે જવાવ
 દેહઠસ, મઠા દેખા દગવા દિન કરઠ વનસ નક હમ ગોહાન બિદમન કરઠી,
 કવનો ગોહાન કરવા ના ટાઠી ઓ નું કવનો હમ કે દક ડો વકનો કૈ વચ્ચો ના
 દેહઠા કી હમ અપને સંગિન કે ઠે કે ખુસો કરીન । અવ ગોહાન ૬ વેટા જૈસે આરઠ
 હૈ જો ગોહાન યન દરઠન કસુવો પગુનિઆ મેં ચુંક ડઠઠસ, નરસે 'દં દાનન ઓકને
 વદે કરઠા હૈ । નવ વપના વડકે વેટીઆ સે કરઠસ કી ૯ વેટા નું ગો હનદમે
 હમને સાથ વાઠા ઓન જવન કુષ્ક હમાન હવ, સવ ગોહાન હવ । ૬ ગોહાન માર્કે
 મન કે જોઅઠ હૈ, હેનાદ કે સેન મિઠઠ હૈ, ગો મોનાસિવ રહે ૧૯૭ કી હમ ઠોગ
 ખુસો કરી ઓ ખુસ હૈ ॥

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ēk ad^amī-kē dū bēṭā rahal. Ō-mē-sē ehhoṭ^akā ap^anē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kah^alas kī, ‘ē bāp, ham^arē bakh^arā-kāi jawan māl as^abāb hō tawan ham-kē
said that, ‘O father, my share-of what property goods may-b that me-to
 dā.’ Ehi-par bap^awā dūnō bēṭan-kē āpan dhan bāṭ deh^alas.
give.’ This-upon the-father both sons-to his-own property dividing gave.
 Bahut din nā bitāi pāwal kī ehhoṭ^aka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal^alas. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl parāl, o ū dānā-kāi moh^atāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ēk sahar-kē rah^awaī-kē pās pahūchal. Ū ad^amī ō-kē ap^anē khēt-mē
country-of one city-of inhabitant-of near reached. That man him his-own field-in
 sūar charāwāi-kē-wāstē bhēj-deh^alas. Ō-kar i dasā hō-gaīl kī jawan suariā
swine to-feed sent-away. His this condition became that what swine
 bhūsi khāt-rah^alī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan
hunks used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-ralhal.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.
 Jab ō-kē chēt bhaīl, tō ū ap^anē man-mē kah^alas kī, ‘ket^anā
When him-to senses became, then he his-own mind-in said that, ‘how-many
 nokarihā maj^adurihā ham^arē bāp-kē bāṭāi, jek^arē khāc-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāī. Ham chalab,
is, and-also is-saved, and I by-hunger dying-am. I will-start,
 ap^{nē} bāp kihā jāb o kahab kī, “ē bāp, ham toh^{rē} āgē
my-own father near I-will-go and I-will-say that, “O father, I thee before
 o Daū-kāī pāp kailī; eh lāek naīkhī kī ab ham-kē kew
and God-of sin have-done; this-(for) fit not-am that now me any-body
 tohār bēṭā kahai. Ap^{nē} nokarihā maj^{dur}ihā-mē-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
 rakkhā.”’ Thai kah-ke ū uṭhal o ap^{nē} bāp kihā āil. Jab
keep.”’ This (very) saying he arose and his-own father near came. When
 dūrai rahal, tabai ō-kar bāp ō-kē dekh^{las}. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
 bhail. Daūr-ke gail. Ok^{rē} galē lagal, o ō-kē chum^{las}. Tab
became. Running he-went. His neck-on applied,¹ and him kissed. Then
 betavā ap^{nē} bāp-sē kah^{las} kī, ‘ē bāp, ham toh^{rē} hajūr o Daū-
the-son his-own father-to said that, ‘O father, I thy presence-in and God-
 kāī pāp kailī. Ab tohār bēṭā kahāwāī lāek naīkhī.’ Lēkin bap^{wā}
of sin did. Now thy son to-be-called worthy I-not-am.’ But the-father
 ap^{nē} nok^{ran}-sē kah^{las} kī, ‘jawan achchhā-sē achchhā kap^{rī} hō,
his-own servants-to said that, ‘what good-than good clothes there-may-be,
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āgūthī o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
 Kāhē-sē-kī i hamār bēṭā mar-ke phēr jīal-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
 phēr milal hai.’ Ehi-par sab kehu khusī karāī lagal.
again found is.’ This-upon all persons merriment to-make began.

Bar^{kā} bēṭā oh ghayī khētō rahal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
 nagichē pahūchal, to dekh^{las} kī bājā bajat-hāw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
 nāch hōt hāw. Tab ēk nokar-kē bolā-ke puchh^{las}, ‘i kā
dance being-(carried-on) is. Then one servant calling he-asked, ‘this what
 hōt hāw?’ Tab nokar^{wā} kah^{las} kī, ‘tohār bhāī āilāī-haī. Ohī-par
being-(done) is?’ Then the-servant said that, ‘thy brother come-has. That-very-upon
 tohār bāp sab-kar new^{tā} kailāī-haī; kī toh^{rē} bhāī-sē sahī-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
 bhēt^ī bhail-hai. E-par bar^{kā} bēṭā-kē rañj gail, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mẽ jāibāi na karai. Tab ō-kar bāp āil o chiraūrī-min'tī kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab baṛkā bēṭā ap'nē bāp-kē jābāb deh'las, 'bhalā! dēkhā,
began. Then the-elder son his-own father-to answer gave, 'well! see,
 et'nā din kaū baras tak ham tohār khid'mat kaīlī, kaūnō tohār
so-many days how-many years for I thy service did, any thy
 kah'nā nā ṭar'lī, o tū kabb-ō ham-kē ek-ṭhō bak'rī-kāī bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
 nā deh'lā, kī ham ap'nē saṅgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
 tohār i bēṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bi paturiyā-mẽ
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
 phūk-dal'las, taīsē tū dāwat ok'rē badē kaīlā-hai. Tab bap'wā baṛkē
burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder
 beṭauā-sē kah'las kī, 'ē bēṭā, tū, to, har dam-ai ham'rē sāth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
 bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. I tohār bhāī mar-
art and whatever mine is, all thine is. This thy brother having-
 ke jāl-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
 rahal kī ham lōg khusī karī o khus hoī.
was that we people merriment might-make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने वनधा बनोदे जारों । तब बेनापट्टी जारों । महुआने वनधा ना
 मिठठ । बेनापट्टी में वनधा ना मिठठ । ठगठठ आवन रहो । पठथो में साई
 हो जारठ । वनिआ के दुकान पर वजान में रहन जारठो । नाम वनिआ के नाहीं जानिग ।
 सवेना मैठ तब सब ठाग सोन करै को नाजा के रहो योनो जारठ । सवेना के
 पून हम सड़क बसे जाग रहो । नाजा के गोन यउकीदान हम के पकड़ ठिहें । गोनो
 भदो ठपठ के मनमें । वासस जुपेया हमने पास रहठ और अंगौषा मोनजर दुपट्टा
 हमने पास रहठ । से खोन ठिहें । एक धोनी रहठ उलो खिन ठिहें । जुपेया नी
 खोन ठिहें हम अकेठे रहठो । ठाग मुका से मनमें और उग वेग के दे मनमें । सजानो
 वदन में योट ठगठ है । गड़ नाहीं हो जाग । मैं ना योनो कने जारठ रहठो । खन पर
 से हम नाहीं जानिग खन पर से जानिग गो कपान छोट जाग । बोखे के दिन गांव
 से यठठ रहठो । जुपेया हम एक वनिआ से कनजा ठिहें रहठो । नाहीं । वनिआ
 से हम जुपेया ना ठिहें, धन से जुपेया ठे के यठठ रहठो । गोन वनधा हमने
 घने हा । एक हम और बनोदे जारठ रहठो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar^{dhā} kharidāi gailō. Tab Khētā-paṭṭi gailō.
I Mahuārā-to or to-buy went. Then Khētā-paṭṭi-(to) I-went.
 Mahuārē bar^{dhā} nā milal. Khēt-ō-paṭṭi-mē bar^{dhā} nā milal. Laūṭal
In-Mahuārā or not was-found. Khētā-paṭṭi-also-in or not was-found. Back
 āwat rah^{li}, Pal^{thi}-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē
coming I-was, Pal^{thi}-in evening became. A-shopkeeper-of shop-at market-in
 ṭhahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kailāi, ki Rājā-kē ihā chōri bhail. Sabērā-kō jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham sarak dhaile jāt rah^{li}. Rājā-kāi tīn chaūkidār ham-kē pakar lih^{la}.
I road holding going was. Rājā-of three watchmen me hold-of took.
 Tīnō ad^{mī} lapat^{ke} mar^{la}. Bāis rupeā ham^{rē} pās rahal, āur
The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and
 āgauchhā mir^{ja}i dupaṭṭā ham^{rē} pās rahal, sō chhōr-lih^{la}. Ek
body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One
 dhōṭi rahal; uhō chhin-lih^{la}. Rupeā bhī chhōr-lih^{la}. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akēlē rah^{li}. Lāt mukā-sē mar^{la}, āur uṭhā bāṭhā-ke
alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-sit
 . dē-mar^{la}. Sag^{rō} badan-mē chōṭ lagal-hau. Ṭhārḥ nāhī
threw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōri-kare gail rah^{lō}. Chhat-par-sē ham nāhī gir^{li}.
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
 Chhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured.

Biphē-kē din gāw-sē chalal-rah^{li}. Rupeā ham ek baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
kar^{jā} lih^{lē}-rah^{li}. Nāhī, baniyā-sē ham rupeā nā lih^{li}. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rah^{li}. Tīn bar^{dhā} ham^{rē} gharē hau. Ek ham āūr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharīde gail rah^{li}.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭi, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭi either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpurī is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpurī *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhañl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Koraket.

¹ This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलैं। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ द्या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पउले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कह दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरे लगलैं तब कौनेउ भला अदमी के इहाँ गयलैं। ऊ उन्हे खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलैं की जीन छिकुला सूअर खात रहलैं ऊही हमें मिलत ती खाइत। बाकी ऊही नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाँहीं बाटी। जैसे और मजूर बाटैं तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हौ। देख-के मोह बढ़ल मारे छोड़ के आगे होइ के अँकवारी भर धइ के चूमै लगलैं। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाँहीं बाटी। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अंगुरी में सुनरो और गोड़े में पनहीं पहिरावा और रजगज होइ द्या काहे से की अनुक बेटवा हमार मर के जीअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जेठ बेटवा कतहूँ खेतारी में रहलैं। ऊ जब घरे अइलैं तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हौ और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुन्स आयल और बखरी में नाँहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहल मतन चलली। आगे तोहार जो कबहूँ नाँहीं भयल की एक खमी मार के लेइ अउता की अपने मंगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दोलत बाँट के रंडो मुंडी के दिहलेस जैसे लोट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे मंग सब दिन रहाला। जवन किछु धन और ईसरज हौ तवन तोहरे हौ। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करै के चाहत रहल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dui beṭ^awā rah^alaĩ. Lahur^akā beṭ^awā ap^anē bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah^ales kī, 'bāp, dhan-mē-sē jawan hamār bakh^arā hōy tawan
said that, 'father, property-in-from what my share may-be that
 hammaĩ dei-dyā.' Bāp bakh^arā dei-dih^ales. Kichhu din pāchhē
to-me give.' The-father share gave-away. Some days after
 lahur^akā beṭ^awā jawan bakh^arā paūlē-rahāl tawan lei-ke bidēs
the-younger son what share had-got that taking (to-)a-foreign-land
 gayal. Uhā ap^anē chāl-chalan-kē kharābī-sē kul jahannum kaī-dih^ales.
went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).
 Āur jab sab kharich hōy-chukal tab wahi dēs-mē kāl paṛal. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marāi lag^alaĩ tab kauneu bhalā ad^amī-kē ihā gay^alaĩ. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaĩ khetārī-mē sūar charāwāī-kē rakh^ales. Uhā ū chah^alaĩ kī,
him fields-in swine to-feed kept. There he wished that,
 jaun chhikulā sūar khāt-rah^alaĩ, 'ūhau hammaĩ milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
 tau khāit.' Bāki ūhau nāhī milal. Jab pēt
then I-would-have-eaten (-them).' But those-even not were-given. When belly
 jarāi lāgal tab ghar-kāi chēt bhayal kī, 'ham^arē bāp-kē ihā
to-burn began then house-of the-remembrance became that, 'my father-of near
 nōkar-chākar khāt pahirat, āur bachāwat haūaĩ āur ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā marat-hāi.' Tab ou^akē jiy-mē bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
 ap^anē gharē chalī, āur bāp-sē kahī kī, 'ham-sē kasūr
my-ōon in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, āūr Īsar-kē ihā-sē ham bejāy kayal," āūr chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
kahab kī, "ab ham tohār beṭ'wā ban-ke rahāi lāyak nāhī bātī.
will-say that, "now I thy son becoming to-live worthy not am.
Jaisē āūr majūr bāṭai taisē ham-hū-sē majūri karāwā."'' Uḥā-sē
As other labourers are so me-also-by labour cause-to-be-done."'' There-from
ap'nē man-mē aisan gun-ke chhalal, āūr bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
beṭ'wā lāmē rahal, tab bāp dekh'les kī, 'hamār beṭ'wā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
āwat hau.' Dēkh-ke mōh barhal. Mārē chhōh-kē āgē-hōi-ke āk'wārī-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
bhar dhai-ke chūmāi lag'laī. Tab beṭ'wā kah'les kī, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
kasūr kaili aur Par'mēsar-kē ihā-sē bejāy kaīli. Ab ham tohār beṭ'wā
fault did and God-of near-from evil did. Now I thy son
kahāwāi lāyak nāhī bātī.' Nok'ran-sē bāp kah'les kī, 'barhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
kap'rā lē-āwā, pahirāwā, āūr āguri-mē munari āūr gōrē-mē pan'hī
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-kī januk beṭ'wā hamār
put; and rejoicings he-made-let, because as-if son my
mar-ke jāl; āūr herāyal rahal, phēr milal-hai.' Āūr
having-been-dead came-to-life; and lost was, again found-is.' And
raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēth beṭ'wā kat'hū khetārī-mē rah'laī. Ū jab gharō
The-elder son somewhere fields-in was. He when into-house
āilaī, tab ī sab khusihālī-kāi bāt dēkh-ke ēk nōkar-sē puchh'les kī,
came, then these all rejoicings-of matters seeing one servant-from asked that,
'kā bhayal-hai?' Nōkar kah'les kī, 'tohār lahur'kā bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
āūr un-kē kusal-kārī-sē laūṭ'le-kē santī tohār bāp khiūwat
and his safety-with returning for thy father feeding (his-people)
piāwat haūaī.' Ī sun-ke jēth'rē beṭ'wā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
khuns āyal āūr bakh'rī-mē nāhī gayal. Jab ī sun-ke hāp
anger came and the-house-into not went. Then this hearing the-father
bāhar āya āūr manāwāi lāgal, tab beṭ'wā kah'les kī, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandhā dhēr din lē kaīlī, āūr tohārē kahālē matin chalālī. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hū nāhī bhayal kī ēk khasī mār-ke lei-aūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 kī ap'nē saṅgin-kē khiāit-piāit. Āūr ī tohār bēṭā jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke randī-mundī-kē dihlēs, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal taisē et'wat bhōj dihlā.' Bāp kahālēs kī, 'beṭ'wā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham'rē saṅgē sab din rahā-lā; jawan-kichhu dhan āūr iswar'j hau
me with all days livest; what-even property and prosperity is
 tawan toh'rai hau. Ī beṭ'wā ham jan'lī kī mui gayal, ab ham paūlī;
that thine-verity is. This son I thought that dead he-was, now I got;
 taw'nē-sē ī jal'sū karāi-kē chāhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpuri, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādūr, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpuri *ā* is represented by *visarga*, *h*. Thus *दः* *dā*; *लः* *lā*, and many others. The two vowels *ai* are often spelt *ae*, or *aya*. Thus *kaīlan*, *gaēl*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachaw't-ō*, and instead of *lagauēles*, *lagaw'les*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpuri in the former district as speaking Standard and half as speaking Western Bhojpuri.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindi	252,000
Western Bhojpuri	810,000
Sōnpārī	49,500
 TOTAL	 1,111,500

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rat Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन । ओ में से छोटका अपने बाप से कहलेस हं बाबू जीन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दः । तब ऊ आपन कमाई दूनों के बाँट दिहलेस । थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गइल और उहाँ सब धन लुचपन में फूँक दिहलेस । जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल । और ऊ भूखन मरे लगल । तब ओहि देस के एक रहस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावे बदे पठे दिहलेस । और जीन छिकुला भूमी सूअर खात रहलन ओही से ऊ आपन पेट भरे बदे ललचत रहल । केहू ओ के न दिहलेस । तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ कोतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहे और हम भूखन मरत बाटी । हम उठिँ और अपने बाप के पास चलीँ और ओन से कहीं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली । तोहार बेटवा कहावे लायक नाहीं बाटी हमें अपने मजूरन में रख लः । ई बिचार के ऊठल और अपने बाप के पाम गयल । बाप बड़ी दूर से बेटवा के आवत देख के मया के मारं दऊर के अपने गरं लगवलेस और चुम्मे लगल । बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधो हई अब हम तोहार बेटवा कहावे लायक नाहीं बाटी । मुदा बाप अपने नोकरन से कहलेस की बढियाँ से बढियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में मुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसो मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिकुड़ के फिर मिलल है । तब सब लोग खुसो मनावे लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लोटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल । एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय । ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं । ई सुन के ऊ गुस्सा भयल और भित्तर नाहीं गयल । तब बाप बाहर निकल अइलें और लड़िका के मनावे लगलें । लड़िका बाप के जबाब दिहलेस बाह्र एतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेह पर तू कबहूँ एक खुसो के बन्धो नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित । मुदा अपने छोटका बेटवा के अवतैं जीन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भोज दिहलः है । बाप बोलल की बेटा तू हमरे लगे सदा रहलः और जीन कुछ हमरे पल्ले बाय तीन सब तोहरे हौ । हम लोगन के खुसो करे के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिकुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPUŘĪ DIALECT.

WESTERN, BANĀRĀSĪ, SUB-DIALECT.

(DISTRICT BENARĒS.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)

Ēk ad^ami-kē dui-thē beṭ^awā rah^alan. Ō-mē-sē chhot^akā ap^anē bāp-sē kah^ales, ‘hē bābū, jaun kuchh māl as^abāb ham^arē bakh^arā-mē paṛai taun ham-kē dē-dā.’ Tab ū āpan kamāi dūnō-kē bāṭ^a di^ales. Thorikai dīn-kē bi^alē lahur^akā beṭ^awā sab māl samēṭ-ke baṛī dūr par^adēs chalal-gael, aūr uhā sab dhan luch^apan-mē phūk-di^ales. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, aūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahis-sē jāy milal, aūr ū ō-kē ap^anē khēt-mē sūar charāwāt badē paṭhai di^ales. Aūr jaun chhikulā bhūsi sūar khāt rah^alan ōhī-sē ū āpan pēṭ bharāi badē la^achat-rahā. Kēhū ō-kē na di^ales. Tab ō-kē chēt bhayal aūr man-mē soch^ales kī, ‘ham^arē bāp kihā ket^anā ad^ami nōkar bāṭan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw^at-ō hōihaī, aūr ham bhūkhan marat-bāṭī. Ham ut^ahī aūr ap^anē bāp-kē pās chalī aūr on-sē kahī kī, “hē bābū, Bhag^awān-kē sām^anē aūr toh^arē sam^anē ham baṛā pāp kaī. Tohār beṭ^awā kahāwai lāyak nāhī bāṭī. Hamāi ap^anē majūran-mē rakh-lā.” I bichār-ke ut^ahal aūr ap^anē bāp-kē pās gayal. Bāp baṛī dūr-sē beṭ^awā-kē āwat dēkh-ke mayā-kē mārō daūr-ke ap^anē garē lagaw^ales aūr chummai lagal. Beṭ^awā bōlal, ‘Bābū, Bhag^awān-kē aūr toh^arē sām^anē ham ap^arādhi hāi. Ab ham tohār beṭ^awā kahāwai lāyak nāhī bāṭī.’ Mudā bāp ap^anē nok^aran-sē kah^ales kī, ‘baṛhiyā-sē baṛhiyā kap^arā nikāl-ke ham^arē larikā-kē pahirāwā aūr bāth-mē mun^arī aūr gōṛ-mē pan^ahī pahirāwā, aūr ham lōg khāy-pī-kē khusī manāī; kāhē-sē kī i larikā hamār mar-ke phir jīal-hai; bichhur-ke phir milal-hai.’ Tab sab lōg khusī manāwai lag^alan.

Bar^akā beṭ^awā khēt-mē rahā. Jab uhā-sē laṭal aūr ghar-kē nagīch pahūchal tab gīt aūr nāch kai dhūm sunai-paṛal. Ēk nōkar-kē bolāy-ke puchh^ales kī ‘i sab kā hōt bāy?’ Ū jabāb di^ales kī, ‘tohār bhāi aīlan hāi, aūr sabī salāmat un-kē bahur^alō-kē khusī-mē tohār bāp jew^anār kaīlan-hāi.’ I sun-ke ū gussā bhayal, aūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlā aūr larikā-kē manāwai lag^alā. Larikā bāp-kē jabāb di^ales ‘Bāh! et^anā dīn-sē tohār gulāmī karat-hāi, kab^ahī tohār hukum nāhī ṭar^ali; tēhū-par tū kab^ahū ēk khassī-kai bacheh-ō nāhī di^alā kī ham ap^anē saṅgī-kē saṅg khāc-pī-ke chain karit. Mudā ap^anē chhot^akā beṭ^awā-kē aw^aṭai jaun tohār sag^ar-ō kamāi raṇḍī-bājī-mē phūk di^ales, tek^arē badē bhōj di^alā-hai. Bāp bōlal kī, ‘bēṭā, tū ham^arē lagē sadā rahā-lā, aūr jaun kuchh ham^arē pallē bāy taun sab toh^ar-ai hau. Ham lōgan-kē khusī karāi-kē uchit rahā, kāhē-sē, i tohār bhāi mar-ke phir jīal-hai, aūr bichhur-ke phir milal-hai.’

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN II.

(*Pandit Mahārāj Nārāyaṇ Śivapuri, Rai Bahādur, 1898.*)

मवाल ॥ अबको सोभार अउर मंगर जौन बीतल हौ ओकरे बीच के रात में तू हरगोबिन्द
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिर्योनाथ एक मुड़ी उपरली ॥

सः ॥ तौह के रमिसर गौड़इत आधो रात के चोरी के रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली। राम जिआवन गवाह कोलू हाँकत,
रहलन। हमें देख के पुकलन कहाँ से लिहले आवत हउअः। हम कहली की
दुसरे सिवान से ले अइली हैं। तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन ती के धइ के फिर का कइलन ॥

जः ॥ धइ के पिर्योनाथ गौड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेते में से लिहले आवत हौवें ॥

सः ॥ ताँहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँड़ पंदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

*(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādūr, 1898.)*Sawāl.— Ab^{kī} Sommār aūr Maṅgar jaun bītal-hau, ok^{rē} bich-kē*Question.—Of-now Monday and Tuesday which have-passed, of-them between*rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar^{lā}?*the-night-in you Har-gōbind Tivārī's field-from gram plucked?*Jawāb.— Pēt jarat-rahāl, Pirthī-nāth! Ēk muṭṭhī upar^{lī}.*Answer.—Belly burning-was, Earth-lord! A handful I-plucked.*

Sawāl.—Tōh-kē Ramēsar Gōṛait ādhī rāt-kē chōrī-kāi rahilā lē-jāt

Question.—You Ramēsar Gōṛait half night-at theft-of gram taking-away

dhaīles?

*arrested?*Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah^{lī}. Rām-jiāwan*Answer.—At-sunset I gram eating home going-was. Rām-jiāwan*gawāh kōlhū hākat-rah^{lan}. Hamañ dēkh-ke puchh^{lan},*witness sugar-cane-press driving-was. Me having-seen he-asked,*'kahā-sē lih^{lē}-āwat-haūā?' Ilam kah^{lī} kī, 'dus^{rē} siwān-sē*'where-from are-you-bringing-it?' I said that, 'other side-from*lē-aīlī-haī.' Tab Rām-jiāwan hamañ dhaī-lih^{lan}.*I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.*

Sawāl.— Rām-jiāwan tō-kē dhaī-ke phir kā kailan?

Question.—Rām-jiāwan you having-seized again what did?

Jawāb.— Dhaī-ke, Pirthī-nāth! Gōṛait bolāy-ke

*Answer.—Having-seized, Earth-lord! the-Gōṛait having-called*akas has chalān kāi-dih^{lan}.*enmity under-the-influence-of sent-up-for-trial he-made (me).*

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?

Question.—You-with and Rām-jiāwan-with what enmity is?

Jawāb.— I akas hau Rām-jīāwan-sē, kī ham'rē khētē-mē-sē lih'lē
Answer.—This enmity is Rām-jīāwan-with, that my field-in-from having-taken
 āwat-hauwai.
coming-he-is.

Sawāl.— Tohār pahilē kab'hī chōrī-mē sajāy bhaīl-haa ?
Question.—Of-you before ever theft-in punishment has-occurred ?

Jawāb.—Hā, bābū, ēk dāī pād'rah din-kē chōrī-mē kaid rah'li.
Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday ?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jīāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jīāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jīāwan ?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bātē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāvā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāthī, Bengālī, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpuri vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलयँ । उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमौं दे दअ । तब ऊ उनहन के आपन लेई पूजो बाँट देहलेस । थोरिके दिन में (or थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ एकठा कइ के (or जुहाय के) परदेस चल गयल अउर उहाँ लुइई में दिन बितावै लगल अउर आपन कुल धन फूँक देहलेस । जब ऊ सब किकु उड़ाय चुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ काँगाल होय गयल । अउर ऊ जाय के ओहि देस के रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस । अउर ऊ ओहि मोथा सोथा से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल । तब ओकर आँख खुलल अउर ऊ मोचलेस की हमरे बाप के घरे केतना मजूरन के खडल ओ पर अलेल रोटी परल रहइले अउर हम भुक्वन मूअत बाटी । हम अपने बाप के लगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइली । हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली । हमौं अपने मजूरन में से एक के मतिन रख लअ । तब ऊ अपने बाप के लगे चलल अउर लगौं नाहीं पहुँचल की ओकर बाप ओ के देख के छोहाय गयल अउर दउड के ओ के गरं लपट के भेटलेस । बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिमुख अउर तोहरे सोभइ कुपद कइले इई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथ में मुंदरी अउर गोड़े में पनही पहिरावअ । अउर आवअ आजु हमन खूब भोज भात करीं, काहे की ई हमार मूअल बेटवा फिन से जोअल हइ, हेराय गयल रहल फिन से मिलल हइ । तब ओनहन खाए पीए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरी के नियरं पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ । नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हइ; काहे से की ओ के जोयत पउलेन हैं । ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस । एहि से ओकर बाप बहरे निकम के ओ के मनावइ लगल । ऊ बाप के जबाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बउं नाहीं टारित बाकी तू हमौं कब्बउं एकठे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संगे चैन करित । ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस । जैसही ई आयल तैसही एकरे बदे तू नीक नीक जेवनार बनवलअ हइ । बाप ओ से कहलेस की बचवा तैं तो निचें मोर संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ । पइ तो के आज खुमी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

TRANSLITERATION.

(*Babu Śyām Sundar Dās, 1898.*)

Kaūnaū milā-kē duiṭhē beṭ'wā rah'laṃ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les kī, 'ē bābū, ap'nē kamāi-mē jaūn hamār bakh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūjī bāṭ deh'les. Thorikai din-mē (*or* thōrō din nāhī bital kī) lahur'kā beṭ'wā āpan sab kuchh ekaṭṭhā-kāi-ke (*or* juhāy-ke) par'dēs chal-gayal aūr uhā luchchaī-mē din bitāwāt-lagal aūr āpan kul dhan phūk deh'les. Jab ū sab kichhu urāy chukal ōhī din-mē dēs-mē bhārī akāl pari-gayal aūr ū kāgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahāi-wālan-mē-sē ēk-kē ihā rahaī-lagal, jaūn ō-kē ap'nē khēt-mē sūar oharāwāi badē rakh'les. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah'lin āpan pēt bharāi chah'les kāhē badē kī kattō ō-kē aūr kuchh nāhī milat-ralal. Tab ō-kar ākh khulal aūr ū soch'les kī, 'ham'rē bāp-kē gharē ket'nā majūran-kē khailē-ō par alēl rōṭi paral rahaī-lē aūr ham bhukkhan muat bāṭi. Ham ap'nē bāp-kē laggē jāb aūr on-sē kahab kī, "hē bābū, ham Daū-sē phir-ke toh'rē sōjhaī kupad kaīlī. Ham phin toh'rē beṭ'wā kahāwāi jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ēk-kē matin rakh-lā." ' Tab ū, ap'nē bāp-kē laggē chalal aūr laggō nāhī pahūchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapat-ke bhet'les. Beṭ'wā ohi-sē kah'les kī, 'ē bābū ham Daū sē bimukh aūr toh're sōjha-i kupad kaīlē hāi, sē ab ham tohār beṭ'wā kahāwāi jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sē kah'les kī, 'sab-sē nik kap'rā kāh-ke ō-kē pahirāwā. Aūr uk'rē bāth-mē mūd'ri aūr gōrē-mē pan'hi pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē kī i hamār mūal beṭ'wā phin-sē jial haī; herāy-gayal-ralal, phin-sē milal haī. Tab on'han khāc pīe chain-kare lagalen.

Ō-kar jēthar'kā beṭ'wā khētē-mē rahal aūr jab ū bakh'rī-kē niyarē pahūchal tab bājā aūr nāch kaī haūrā sun'les aūr nokar'wan-mē-sē ēk-kē goh'rāy-ke puchh'les kī 'i kā haū?' Nokar'wā kah'les kī, 'tohār bhāy āyal-hāi aūr tohār bābū nik nik tiwan jew'nār jewaw'laī haī; kāhē-sē kī ō-kē jiyat paūlen haī.' I sun-ko ū khun'say'les aūr bhittar jāc-kāi man na kaīles. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jābāb deh'les kī, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-hāi, aūr tohār hukum kabbaū nāhī ṭārit; bākī tū hammaī kabbaū ek-ṭhē chhoṛiyaū nāhī deh'lā kī ham ap'nē sāngin-kē sāngē chain karit. I tohār ū beṭ'wā haī jaūn paturīyan-kē sāngē tohār dhan urāy deh'les. Jāis'hi i āyal tāis'hi ek'rē badē tū nik nik jew'nār ban'waw'lā-hāi. Bāp ō-sē kah'les kī, 'bach'wā, tāi tō nittai mōrē sāngē bāṭē, aūr jaūn kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusī anand karāi-kē chāhat-ralal kāhē-sē kī tōr mūal bhāy bahural haī.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lowdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark¹ which means that a final *a* is very lightly pronounced. Thus क is pronounced *kʰ*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāi-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफीं हौ रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनाईला तमुवा तोरे बदे ॥
 बनवा देईला अबकी देवारी में राम धे । जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥
 चढ़ जालें कौनो दाँव पै सारे तो लेईला । कञ्चन के गोप मोती के माला तोरे बदे ॥
 हम खर-मिटाय केली हँ रहिला चबाय के । भेंवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
 मलिया से कह देली है ले आवल करी रजा । बेला चमेली जूही के गजरा तोरे बदे ॥
 भोला में लेहली पान तोरे संग रहल करी । कह देली है रिखइया तमोलिया तोरे बदे ॥
 अपने के लोई लेहली है कमरी भी बा धइल । किनली है, रजा, लाल दुसाला तोरे बदे ॥
 पारस मिलल बा बीच में गंगा के राम धे । सजवा देईला सोन के बंगला तोरे बदे ॥
 संभा मबरे घूम कलावा बदल बदल । काबुल से हम मंगौली है घोड़ा तोरे बदे ॥ १० ॥
 अत्तर तू मल के रोज नहायल कर, रजा । बीसन भरल धयल बा कराबा तोरे बदे ॥
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहँगो, खस्तर ओ बिकुआ तोरे बदे ॥
 बुलबुल बटेर लाल लड़ावेलें दुकड़हा । हम काबुली मंगौली है मेढ़ा तोरे बदे ॥
 कुस्ती लड़ा के माल बना देव राम धे । बँटक में अब खोदीला अखाड़ा तोरे बदे ॥
 कासी, पराग, हारिका, मथुरा और बृन्दावन । धावल करेलें तेग, कंधैया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē ;

What value gold-coin is rupees thee for ;

Hājir bā jiu samēt karōjā tore badē.

Present is life with liver thee for.

Maṅgar-mē ab-kī rēti-pai, raj'wā, tore badē
The-Māṅgal-festival-in this-year sands-on, my-king, thee for

Jar-dōjī-kā tanāī-lā tamuā tore badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban'wā-dōī-lā ab-kī Dewāri-mē Rām dhāī
I-will-get-made this-year Dīcālī-festival-in Rām taking

Jar-dōjī jūtā, ṭopī, ḍupaṭṭā, tore badē.
Embroidered shoes, cap, double-wrapper, thee for.

Charh-jā-laĩ kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;

Kaffehan-k^a gōp, mōti-k^a mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-miṭāw kaili-h^a rahilā chabāy-ke;
I breakfast done-have gram eating;

Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.

Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,
 'Bēlā, chameli, jūhi-k^a gaj'rā,' tore badē.
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.

'Jhōlā-mē leh'lē pān toro saṅg rahal-karī,'
'Bag-in taking betel thee with regularly-remain,'

Kah-dēli-hai Rikhaīyā tamoliyā toro badē.
Have-said-to Rikhaī betel-leaves-grower thee for.

Ap^anē-kē lōi leh^ali-hai kam^arī bhī bā dhaīl;
Myself-for a-blanket I-have-brought a-course-blanket also is kept;

Kin^ali-hai, rajā, lāl dūsālā toro badē.
I-purchased-have, my-king, a-red shawl thee for.

Pāras milal-bā bīch-mē Gaṅgā-kē, Rām-dhat;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;

Saj^awā-dēi-lā sōnē-kāi bāṅ^alā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghūmā eḥhalāwā badal badal;
In-the-evening in-the-morning walk-about, fashion changing changing;

Kābul-sē ham māṅgaulī-hai ghōrā tore badē.
Kābul-from I sent-for-have a-horse thee for.

Attar tū mal-ke rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;

Bisan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.

Jānī-lā āj kal-mē jhanā-jhan chali, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,

Lāṭhī, lohāṅgi, khañjar, au bīchhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.

Bulbul, baṭēr, lāl, larāwai-lā duk^arahā;
Bulbuls, quails, amadavats, cause-to-fight men-of-straw;

Ham kābulī māṅgaulī-hai mērbā tore badē.
I of-Kābul have-sent-for ram thee for.

Kustī-larā-ke māl banā-dēb, Rām-dhat;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mē ab khōdī-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.

15. Kūsi, Parāg, Dwārikā, Mathurā āūr Brindāban;
Benares, Allahabad, Dwārikā, Mathurā and Brindāban;
 Dhāwal-karāī-lē Tēgh, kādhaiā, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stiletto.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

¹ A well-known fair held at Benares, entitled the *Burh'wā Maṅgal*.

² The *bichhūā* may be described as a kind of curved stiletto.

³ A *duk'raḥā* is a man who is worth only a *duk'rā*, or the fourth part of a pie.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujia, and in the south, Oriya.) It is generally known as Nagpuriā (strictly transliterated 'Nag^apuriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad^ari), and is called by the Non-Aryan Mundās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad^ari' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Mundā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Mundā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarāki, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language.	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	TOTAL.
Bengali,—				
Sarakī	48,127			48,127
Bihari,—				
Standard Magahī	20,141	150,000		170,141
Pāch Parganiā Magahī	8,000			8,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,585	250,000	46,672	594,257
Chhattisgarhī,—				
Sargujā			20,000	20,000
Sadri Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
TOTAL	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahī of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahī, and of the mixed population of Manbhum, some of whom speak Kurmāli Magahī, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahī. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahī. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chattisgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SARKAR, A.—*Notes on the Gánwāri Dialect of Lohardaga, Chhota Nagpur.* Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *sawari*, a pig, becomes *sawaiṛ*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns. The cases are formed by the following postpositions,—*kē*, to (also forms Accusative); *k*, *kēr*, or *kar*, of; *mē*, in; *le*, *lāi*, *lagin*, *lagē*, for; *sē*, from. There is an Instrumental in *ē*. Thus *bhukhē*, by hunger. To give the idea of definiteness, the Chhattisgarhi suffix *har* is sometimes added to nouns. Thus *bēṭi-har*, the son.

III.—PRONOUNS.

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	<i>mōṛ</i>	<i>ham</i> ,	<i>tōṛ</i>	<i>tōh</i>	<i>rāure</i> , <i>ap^{ne}</i>	<i>ī</i> , <i>ihē</i>	<i>ū</i> , <i>ūhē</i>	<i>jē</i>	<i>sē</i>	<i>kē</i>	<i>kā</i>
Acc.	<i>mō-kē</i>	<i>ham-kē</i>	...	<i>tō-kē</i>	<i>rāur-kē</i> , <i>ap^{ne}-kē</i>	<i>i-kē</i>	<i>ū-kē</i>	<i>jē-kē</i>	<i>sē-kē</i>	<i>kē-kē</i>	<i>kā-kē</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr</i> , <i>tōhar</i>	<i>rāur-kar</i> , <i>ap^{ne}-kar</i>	<i>ī-kar</i>	<i>ū-kar</i>	<i>jē-kar</i>	<i>sē-kar</i>	<i>kē-kar</i>	<i>kā-kar</i>
Plur.											
Nom.	...	<i>ham^{rē}</i> , <i>ham^{rē}-man</i> , <i>ham^{nī}</i> , <i>ham^{nī}-man</i> , <i>ham^{rin}</i> , <i>hamī</i>.	...	<i>tōh^{rē}</i> , <i>tōh^{rē}-man</i> , <i>tōh^{nī}</i> , <i>tōh^{nī}-man</i>	<i>rāure-man</i> , <i>rāur-man</i> , <i>ap^{ne}-man</i>	<i>ī-man</i>	<i>ū-man</i>	<i>jē-man</i>	<i>sē-man</i>	<i>kē-man</i>	<i>kā-man</i>

* Any one, 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī</i> , <i>keū</i>	<i>koī koī</i> , or <i>koī koī-man</i>
Acc. <i>kēkhō</i>	<i>koī koī-kē</i> .
Gen. <i>kek^{rō}</i>	<i>kek^{rō} kek^{rō}</i> , or <i>koī koī kēr</i> .
Loc. <i>kek^{rō}-mē</i>	<i>kek^{rō} kek^{rō}-mē</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap^{ne}*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōr-mē*, in me. *Rāure* or *ap^{ne}* forms the other cases of the singular like the accusative. Thus *rāur-mē* or *ap^{ne}-mē*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural. Pronominal Adjectives are *jaun*, *taun*, *kaun*, as in Standard Bhojpuri. 'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (obl. *kuchhō*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any. The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap^{ne}-kē*, and so throughout.

IV.—VERBS. A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō</i> , <i>hō</i> , or <i>haū</i> ,	<i>ahī</i> or <i>hai</i>	<i>rahō</i>	<i>rahī</i> or <i>rah^{li}</i>
2. <i>ahaīs</i> , <i>haiīs</i> or <i>his</i>	<i>ahā</i> or <i>hā</i>	<i>rahis</i>	<i>rahā</i> or <i>rah^{lā}</i>
3. <i>ahē</i> or <i>hai</i>	<i>ahaī</i> or <i>hai</i>	<i>rahē</i> or <i>rah^{lak}</i>	<i>rahaī</i> or <i>rah^{lqī}</i>

Ahō, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>hekō</i>	<i>hekī</i>
2. <i>hekis</i>	<i>hekī</i>
3. <i>hekē</i>	<i>hekaī</i>

Ahaū and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hekō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *nakhī*, I am not.

B.—Finite Verb.

Infinitive, *dēkhek*, to see (dative); of seeing (genitive);

Verbal Nouns, *dēikh*, Obl. *dēkke*; *dēkhal*, Obl. *dēkhal*, the act of seeing.

Present Participle, *dēkhat*, seeing.

Past Participle, *dēkhal*, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpurīā*, as an optional form of the Perfect.

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dekh*lō</i>	<i>dekh*li</i>	2. <i>dēkh, dekh*bē</i>	<i>dēkhā, dekh*bā</i>
2. <i>dēkhisi-lā, dēkhis-lā</i>	<i>dēkha-lā</i>	<i>dekh*tis</i>	<i>dekh*li</i>	Respectful, <i>dēkhū</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dekh*tak</i>	<i>dekh*laī</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dekh*bō</i>	<i>dēkhab, dekh*bai</i>	<i>dekh*lō</i>	<i>dekh*li</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-hō</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhat-rahō</i> , I was seeing. The Present is usually contracted to <i>dēkhathō</i> or <i>dēkhatthō</i> , I am seeing.
2. <i>dekh*bē</i>	<i>dekh*bā</i>	<i>dekh*tis</i>	<i>dekh*li</i>	
3. <i>dēkhī, dekh*tai</i>	<i>dekh*baī</i>	<i>dekh*tak</i>	<i>dekh*taī</i>	

In the above, *dekh*tai* and *dekh*bai* are borrowed from Magahī.

The *Perfect*, I have seen, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dekh*lō-hō</i>	<i>dekh*li-haī</i>	<i>dēkhō</i>	<i>dēkhī</i>
2. <i>dekh*lē-haīs</i>	<i>dekh*li-hā</i>	<i>dēkhīs</i>	<i>dēkhā</i>
3. <i>dekh*tak-hai</i>	<i>dekh*laī-haī</i>	<i>dēkhō</i>	<i>dēkhaī</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahī. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahi</i>
2	<i>dēkh rahīs</i>	<i>dēkh raha</i>
3	<i>dēkh rahē</i>	<i>dēkh rahaī</i>

Causals and Passives are formed as usual: thus, *dēkhāek*, to cause to see, *dekh*wāek*, to cause to cause to see; *dēkhal jāek*, to be seen.

The only irregular verbs noted are *hōek*, to be; Present Participle, *hōat* or *bhēwat*; Past Participle, *hōat* or *bhēl*; *jāek*, to go; Past Participle, *gāl*; *dēwek*, to give; Present Participle, *dēt* or *dēwat*; Past Participle, *dēl* or *dēwat*.

Note that the Conjunctive participle is *dēikh* or *dēikh-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhi*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. Thus *māir*, having struck, is pronounced, and sometimes written, *mōir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

NAGPURI SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेटा रहै। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइठ देलक। थोरको दिन नइ भेलक कि छोटका बेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड़ा अकाल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक ; जे ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहै अपन पेट भरे खोजत रहै और केऊ ऊ के कोनो नइ देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरखी। हम उइठ के अपन बाप ठिन जाब और ऊ के कहब ए बा हम मरग केर बिरुध और राउर आगु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूर रहै कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपइठ के चुमा करलक। बेटा ऊ के कहलक ए बा हम मरग केर बिरुध और राउर आगु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक ; सोब से बेस लुगा निकलाए के ऊ के पिंघावा और ऊ कर हाथ में अंगूठी और गोड़ में जुता पिंघावा और मोटाल बकरू लाइन के मारा और लगे हमरे खाब और आनन्द करब, काहे कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिललक है। तब ऊ मन आनन्द करे लागलै ॥

ऊ कर बड़का बेटा खेत में रहे। और आते आते जब ऊ घर पोहोचलक तब बजना और नाच केर संबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुकलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ के बेसे बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। मने ऊ कर बाप बाहर जाए के ऊ के मनाए बुभाए लागलक। ऊ बाप के जबाब देलक कि देखू हम एतइ बकरू से राउर सेवा करखी और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठखो नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनारैर मनक मंग राउर खुरजी खाए गेलक है ; जैसे आलक तैसे राउरे ऊ कर से मोटाल बकरू मारली हई। बाप ऊ के कहलक ए बेटा तोए सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहे काहे कि ई तोहर भाई मोइर रहे फेर जिलक है ; हेराए रहे फेर मिललक है ॥

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ad'mi-kēr dū jhan bētā rahaĩ. Ū-man madhē chhot'kā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah'lak, 'ē bāp, khur'jī-madhē jē hamar baṭ'wārā
the-father-to said, 'O father, the-property-in what my share
 hai, sō ham-kē dē.' Tab ū ū-man-kē apan khur'jī bāit
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor'kō din naĩ bhēlak ki chhot'kā bētā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kaĩr-ke dūr dēs chāĩ-gēlak, āĩr uhā luch'panāĩ-mē din
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur'jī urāc-dēlak. Jab ū sōb urāc
passing his-own goods squandered. When he all-things having-wasted
 chuk'lak, tab ū muluk-mē badā akāl bhēlak, āĩr ū
finished, then that country-in a-great famine happened, and he
 garīb hōc-gēlak. Aĩr ū jāc-ko ū muluk-kēr ad'mi-man madhē ēk
poor became. And he going that country-of men amongst one
 jhan thin raho lāg'lak; jē ū-kē apan khēt-mē suwair
person near to-live began; who him his-own field-in swine
 charāek bhej'lak. Aĩr ū ū bhusā-sē jē-kē suwair-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaĩ apan pēt bhare khōjat-rahē, āĩr keū ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāĩ. Tab ū-kē chēt charh'lak, āĩr ū kah'lak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'hamar bāp-kēr ketāĩ ketāĩ dhāgar-man-kē khāek-sē purē
my father-of how-many how-many hired-servants-to to-eat-than more

rōṭī hōe-lā, aūr ham bhukhē mōratthi. Ham uīṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, aūr ū-kē kahab, “ē bā, ham Sarag-kēr
father near will-go, and him-to will-say, “O father, I Heaven-of
 birudh aūr rāur āgu pāp kar^ali-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
 bēṭā kahāek lāek nakhī; ham-kē rāur dbāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
 madhē ēk jhan niyar kaīr-dēu.” Tab ū uīṭh-ke apan bāp
among one person like make.” Then he arising his-own father
 ṭhin chal^alak. Magar ū dūrē rahē ki ū-kar bāp ū-kē dōikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar^alak, aūr kuid-ke ū-kē ghēchā-mē lapaīṭ-ke
him upon pity made, and running him-to neck-in enfolding
 chumā kar^alak. Bēṭā ū-kē kah^alak, “ē bā, ham Sarag-kēr
kissing did. The-son him-to said, “O father, I Heaven-of
 birudh aūr rāur āgu pāp kar^ali-hai, aūr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
 bēṭā kahāek lāek nakhī.” Magar bāp apan nōkar-man-kē
son to-be-called worthy am-not.” But the-father his-own servants-to
 kah^alak, “sōb-sē bēs lugā nik^alāe-ke ū-kē pīdhāwā, aūr ū-kar
said, “all-than good cloth taking-out him put-on, and his
 hāth-mē āg^aḥī aūr gōṛ-mē jūtā pīdhāwā, aūr moṭāl bachh^arū
hand-on ring and foot-on shoes put-on, and fatted calf
 lāin-ke mārā aūr lagē, hamrē khāb aūr ānand karab,
bringing slay and come, (let-)us eat and merriment (let-us-)make,
 kāhē-ki ī hamar bēṭā mōir-rahē, phēr jīlak hai; herāe-jāe-rahē
because this my son dead-was, again alive is; was-lost
 phēr mil^alak-hai.” Tab ū-man ānand kare lāg^alaī.
again has-been-found.” Then they merriment making began.

Ū-kar baṛ^akā bēṭā khēt-mē rahē. Āūr ātō-ātō jab ū ghar
His elder son field-in was. And coming when he house
 pohōch^alak tab baj^anā aūr nāch-kēr sabad sun^alak. Aūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh^alak,
servants among one person-to himself-of near calling asked,
 “ī kā hai?” Ū ū-kē kah^alak, “tōhar bhāī ālak-hai, aūr
“This what is?” He him-to said, “thy brother come-is, and
 tōhar bāp moṭāl bachh^arū mār^alak-hai, kāhē-ki ū ū-kē bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālak-hai.' Magar ū khisālak, āūr bhit'rē nāī jāe khoj'lak;
has-found.' But he was-angered, and inside not to-go sought;
 sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-
 sē rāūr sēwā karatthi, āūr kahiyō rāūr hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 nāī tor'lī, āūr rāure ham-kē kahiyō ēk-ṭhō paṭharū-ō nāī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I
 apan saṅgī-man-sē ānand kar'tī. Magar rāūr
my-own companions-with merry-making might-make. But Your-Honour's
 ī bētā, jē ehlīnāir-manak saṅg rāūr khur'jī khāo-gēlak-
this son, who harlots with Your-Honour's fortune has-decoured,
 hai, jaisē ālak taisē rāure ū-kar-lē moṭāl bachh'ṭū mār'lī-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'
 Bāp ū-kē kah'lak, 'ē bētā, tōṣ sōb-din hamar-saṅgē hais, āūr jē-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr riṭhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right
 rahē, kāhē-ki ī tōhar bhāī mōir rahē, phēr jīlak hai; herāe rahē phēr
was, because this thy brother dead was. again alive is; lost was again
 mil'lak-hai.'
has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बैठू । कृने कने आली ?
- B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली हई । जे में जानब कि का भेलक ।
- A. ए भाई का कहब । दुनिया ऐसन अंधेर भेलक । भला देखू तो, हम जोतली कोइली बुनली और से में बुधु हमर होअल धान के जबर-जस्ती काइट लेलक ।
- B. राउरे सेखन कहाँ रही, जे ऊ आप के ऐसन जबर-जस्ती काटे लागलक ।
- A. ए भाई, का कहब ; से दिना केर दिन में हम लाह किने ले बाजार जाए रही ।
- B. सेखन का घरे कोई नहीं रहै ।
- A. छुआ मन तो रहै । मगर का करबै । बुझब कि बुधु अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के जाए रहे । अड़ विरिया हम के बाजार में हाल मिललक ।
- B. अच्छा तो अब का करेक चाही । मटियाल रहब कि कोनो करब ।
- A. हाँ वा ऊ मन के हम नहीं छोड़ब । राँची जाए के हम दरखास देब, और जेखन ऊ मन केर समन होई, सेखन इने हम बुधुआ केर धान के कटवाए देब ।
- B. ई बात बहुत बेम है । हम राउर केर मदद में आवब । राउरे राँची में रहब । हम इने धान के कटवाए देब ।
- A. बेस

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē ālī ?
Sit-down; whither have-you-come?

B. In^{hē}, bhāī. Rāur-kēr mukad^{mā} suin-ke ham ālī-haī, jē-mē
Hither, brother. Your Honour's law-suit hearing I am-come, in-order-that
 jānab ki kā bhēlak.
I-shall-know that what happened.

A. Ē bhāī, kā kahab? Duniyā aisan ādhēr bhēlak!
O brother, what shall (I) say? The-world so outrageous is-become!
 Bhalā, dēkhū tō, ham jot^{li}, koṭ^{li}, bun^{li}, āūr sē-mē Budhu hamar hōal
Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become
 dhān-kō jabar-jastī kāṭ-lēlak.
paddy by-force cut-and-took.

B. Rāuro sē-khan kahā rahī? jē ū āe-ke aisan jabar-jastī
Your-Honour then where was? that he coming thus by-force
 kāṭe lāg^{lak}.
to-cut began.

A. Ē bhāī, kā kahab? sē dinā^h 'āh kine-le
O brother, what shall-I-say? tho' buying-for
 bājār jāe-rahī.
market-to had-gone.

B. Sē-khan, kā, gharō
At-that-time, what, at-home

A. Chhaūā-man tō rahaĩ, magar kā kar^abaĩ? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgē das jawān lāṭhī lē-ke āūr pandrah banihār lē-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; aṛ-biriya¹ ham-kē bājār-mē hāl mil^llak.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kā karek ohāhi? Maṭiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, hau, ū-man-kē ham nahĩ chhōrah; Rāchī jāe-ke ham dar^akhās
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āūr jē-khan ū-man-kēr saman hōī, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ^awāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. Ī bāt bahut bēs hai, ham rāur-kēr madad-mē āwah;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ^awāe-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Orkōn.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll hide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujiā form of Chattisgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēḷā*, a son, but *bēḷā-har*, the son. In the second specimen, there occurs the curious form *kah^hlēik*, he says, which seems to be a corruption of the Magahī *kahat-hakaĩ*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

कोनो एक हन अद्विगलन दूजोड़ वेटा नहैं । छोटा वेटा हन आपन पुआ हन से
 कहैक, ए पुआ सोजानो माठ जाठ कन जे मोन वांटा होएठ से मो के दे ।
 एव जे आपन जोना के जमन के वांरठ देठक । थोनको दिन नो वीण नहे गिसने
 छोटे वेटा हन सोजानो के दुनाठक आनु ठेरन दुमिहा मुठुक बट गोठक आनु जहां
 आपन जोना के वनवाद कनठक । एव सोजानो के सिनाठक एव ओहे मुठुक माँह
 वड़ा अकाठ पनठक आनु जे के गहोण होवेक ठागठक । आनु जे जाय कनि के एक
 हन नहैया कन संजो जोनाय मेठक आनु जे जे के सूअन यनाएक ठागन डाड़ि
 मेजठक । आनु सूअन मन जे नूसा के प्याण नहैं सेकहां पाणक ना आपन पेट
 के मनक मन कोनो नो देहें । आनु जप्पन जे के होंस मेठक एव न कहैक
 मनने मोन वाप कन एगेक एगेक कनिआ मन प्याकहोठे पूरे पावण हैं आनु मोय
 र्हा गुप्ते मनयां । मोय उठवों आनु पुआ उन जावों आनु जे कन से कहवों, ए
 पुआ मोय नगवान उन आनु गोनी उन कसून करन पानठां आव गोन वेटा हेंको
 से का निअन कहवों । से गोन कनिआ मन मये एक हन निअन मोकहों नाय ।
 आनु जे उठक आनु पुआ हन जग आठक । सेवण पुआ हन जे के ठेरन पाव ठे
 देवठक आनु जे के मया ठागठक, आनु कूरद गोठक, आनु जे कन ठेंडु के पोटाठक
 आनु जे के युना ठेठक । आनु वेटा हन वाप हन से कहैक, ए पुआ मोय नगवान ^{is}
 आनु गोनी उन कसून करन पानठां आनु आव गोन वेटा कहवों से ठाएक ^{is-filled} bholak
 ठिकन वाप हन कनिआ मन उन कहैक, सोजानो ठे वेस जुगा के निकठावा ^{became}
 ई के पिंधावा आनु हांथ माँहा मुंदनी देवा आनु जे कन गोड़ मन माँहा ^{is-lē}
 पिंधावा । अनु ठेगे हमे मन प्याव आनु प्यूसी कनव । ई ठागन कि ई मोन ^{than}
 नरन जाय नहैक आनु सेन जो आहे । हेनाय जाय नहैक, आनु मेठाठक ^{her}
 आनु जे मन प्यूसी कनेक ठागें ॥ ^{ru}

સેખન જ કન વડે વેટા હન ડાંડે નહૅક । આનુ જખન આઠક આનુ ઘન ડન
 નિઅનાઠક, જખન વળા આનુ નાય કે સુનઠક । આનુ કમિઓ મન મયે દક હન કે વઠાઠક
 આનુ પુષ્કઠક કિ કા કા હોવ્રયે । આનુ જ જ કે કહૅક ગોન માર્ક આર હૈ આનુ જ કે
 વેસે વેસ પાઠક સેકને ઠેગિન વાપ ગોન મોળ દેર હૈ । આનુ જ નિસાઠક આનુ
 મોળન વટ નો જાયક ઠાગઠક । સેખન વાપ હન જ કન નિકરઠ ઘાઠક આનુ જ
 કે મનાવેક ઠાગઠક । સેખન જ કહિ ઘુનાઠક આપન વાપ હન કે કિ દેખના, દગેક વચ્ચન
 ગોન ડન કમાઠો આનુ કહિયો ગોન દુકુમ કે ડાય નિખો । સેહો મે કખનો ગોય
 મો કે ગોટેક પડનુ અભમાનહો નો દેર હિસ કિ મોય મોન હોન મન સંગે ખુશી
 કનગો । આવ ૬ વેટા હન ગોન આવો કનઠક કિ ગોય જ કન ઠેગિન મોળ દેવેક
 ઠાગઠે । નવ જ જ કન સે કહૅક ૯ વેટા ગોય સગન દિન મોન સંગે નહિસઠા આનુ
 મોન ખે કુષ્ક હૈ સે સગનો ગોમે હેકે । હમે મન કે યાહન નહે કિ ખુશી કનગો
 આનુ ખુશ હોગો ૬ ઠગિન કિ ગોન માર્ક મરન જાય નહૅક આનુ ઝેન ખો
 આહે । આનુ હેનાય જાય નહે આનુ મેઠાઠક ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ-DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad*min-kar dū-gōr bēṭā rahaĩ. Chhōṭ bōṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 buā-har-sē kah*lak, 'Ē buā, sōg*rō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
*dē.' Tab ū āpan jīnā-kē ū-man-kē bāṭṭ dōlak. Thor*kō din nī*
give.' Then he his-own living them-to dividing gave. A-few days not
 bit-rahē tis-nē chhōṭē bēṭā-har sog*rō-kē ṭhurālak āru ḍhēir durihā muluk-
had-passed then the-younger son all collected and very distant country-
 baṭ gēlak; āru uhā āpan jīnā-kē bar*bād kar*lak. Jab sog*rō-ke
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh baṛā akāl par*lak; āru ū-kē tak*lit
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg*lak. Āru ū jāy-kari-ke ēk-jhan rah*waiyā-kar-saṅge jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin ḍāṛē bhoj*lak. Āru sūar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah*laĩ sē-k-hō pātak tō āpan pēṭ-kē bhar*tak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magar kōnō nī dēlaĩ. Āru jakhan ū-ke hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah*lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haĩ, āru mōy ihā bhūkhē mar*thō. Mōy uth*bō āru hua
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah*bō, "ē buā, mōy Bhag*wān ṭhan āru
near I-will-go, and him-to I-will-say, "O father, I God near and

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

एक सहर नहे । नाजा नहैं । पहाने बाघ नहण नहे । आदमिन धन धन धान
 नहे । नाजा हंजवा कनठै । बाघ ठाठाक नागो । वनिया गोटे वैठ ठाड के जाण
 नहठक । बाघ कहठक ए मारि मो के वंयात्र । वनिया कहठक का नयन गो के वंयात्र ।
 बाघ कहठक कि ठाठ में मो के सारण दे आनु वैठा में ठाड । वैठ में ठाड के वनिया
 जाएक ठाठाक, कोसेक मुर जाय नहैं होर कि बाघ वनिया के कहठक कि मो के
 निकारठ दे । वनिया निकारठ देठक । नव गो बाघ जाण आनु पस जाण कह-
 ठक ए वनिया मोय गो के धनवो । वनिया कहठक कि का ठेर मो के धनवे । मै
 गो गो के वयाठो । बाघ गो नहिय माने कहठक कि धनवे कनवो । ठेगो गो के
 धात्र कि गो न वनधा के धात्र । वनिया कहठक यठ धंय ङन जाव । पोपन देखना
 हेके ब्राहे कहि देखि नव गोय मो के धावे । गठे पोपन लुप्य गने गेठैं । वनिया कहथे
 हे पोपन देखना नेकी कनठ कन में वदी होएठ । पोपन कहठक होएठ पून । मोय
 सगो नहथो आदमिन मन आरकोहिन मोन धारह ननी वैठ्यै सथायै आनु जप्यन
 जाएक ठाठयें गो मोन उठुना काठयें आनु पगई टोनयें । नव बाघ कहथेक का ने
 वनिया ठेगो कह गो के धात्र कि गो न वनधा के धात्र । वनिया कहठक यठ गज वनाम्-
 हन हेके ओहे कसर देखि गठे गोय धावे । गोटेक बुढिया जाय धपकन में धपक नहे
 जे नेकन ङन पटुंयठ । का गज माना नेकी कनठ के वदीओ होएठ । कहठक
 होरठ, पून ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ēk sahar rahe. Rājā rah^alaī. Pahārē bāgh rahat-rahē. Ad^amin
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
 dhar-dhar khāt-rahē. Rājā hāk^awā kar^alaī. Bāgh lāg^alak bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away.

Baniyā goṭē bail lād-ke jat-rah^alak. Bāgh kah^alak, ‘ē
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, ‘O
 bhāī, mō-kē bāchāo.’ Baniyā kah^alak, ‘kā-niar tō-kē bāchāw?’
brother, me sure.’ The-shop-keeper said, ‘how thee may-I-sure?’

Bāgh kah^alak ki, ‘tāt-mē mō-kē sāij-dē āru bailā mē lād.’
The-tiger said that, ‘bag-in me shut-up and the-bullock on load.’

Bail mē lād-ke baniyā jāek lāg^alak. Kōsek bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
 jāy-rah^alaī-hōi, ki bāgh baniyā-kē kah^alak ki, ‘mō-kē
he-gone-have-might, when the-tiger the-shop-keeper-to said that, ‘me
 nikāil-dē.’ Baniyā nikāil-dēlak. Tab tō bāgh-jāit
let-out.’ The-shop-keeper let-(him)-out. Then indeed the-tiger-kind

āru pas-jāit kah^alak, ‘ē baniyā, mōy tō tō-kē dhar^abō.’
and animal-kind said, ‘O shop-keeper, I indeed thee will-seize.’

Baniyā kah^alak ki, ‘kā-lei mō-kē dhar^abē? Maī tō tō-kē
The-shop-keeper said that, ‘why me will-you-seize? I indeed thee
 bachālō.’ Bāgh tō nahich mānē. Kah^alak ki, ‘dhar^abē

have-saved.’ The-tiger indeed not-ocrily could-listen. He-said that, ‘seizing-even
 kar^abō. Legē, tō-kē khāw ki tōr bar^adhā-kē khāw?’ Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?’ The-shop-keeper
 kah^alak, ‘chal pañch ṭhan jāb. Pipar deotā hekē. Ohō
said, ‘come a-mediator near let-us-go. The-Pīpal-tree a-God is. He-even

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pīpar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pīpal tree under
 gelaĩ. Baniyā kah'thē, 'hē Pīpar deotā, nēki karal-kar-mē
they-went. The-shop-keeper says, 'O Pīpal God, good doing-in
 badī hōel?' Pīpar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;
evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;
 ad'min-man āi-kohon mōr chhāĩh-tarī baith'thaĩ, sathāthaĩ, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāek lāg'thaĩ tō mōr dahurā kāt'thaĩ āru pataĩ tor'thaĩ.' Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhan
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ohē kaĩh dēi, talē tōy khābē.' Gotek burhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaik rahē, jē tē-kar-than pahūch'laĩ. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
 mātā, nēki karat-kē badi-ō hōel?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHESĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpurī spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Muzaffarpur border, where Maithilī, and not Bhojpurī, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning ‘midland,’ an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpurī-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District ‘Gōrakhpurī,’ but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhēsī	1,686,036
Gōrakhpurī	36,000
Maithilī	28,800
Domrā	4,000
TOTAL	1,754,836

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulihārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhēsī	1,714,036
Maithilī	28,800
Domrā	4,000
Thārū	27,620
TOTAL	1,774,456

Of the above, Maithilī has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithilī a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paral*, it fell: *bar'kā*, for *bar'kā*, great: *bārā*, for *bārā*, you are; *korhiā*, for *korhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithilī form *ok'nī*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *bālē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithilī. Thus, we have *kah'lak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithilī *āel*, not the Bhojpurī *āil*. So also, the Maithilī *kahal'kaī*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

EASTERN GROUP.

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN 1.

[illegible]

୩୩-୫୮-୧୫-କି ଶ୍ରୀମତୀ-୩୩-୧୩୫-୩୩୩-୫୮୧୧ ୦୩୩୩
 ୩-୩୩୩-୦୦୫-୩-୩୩-୦୫-୦୩୩୦-୩୩-୩୩୩-୩୩୩-୩୩୩-
 ୫-୮-୩୩୩-୩୩୩-୩୩୩-୩୩୩୩-୩୩୩-୩୩-୩୩୩୩-
 ୩୩-୫୩-୩୩୩-୩୩-୩୩୩-୦୩୩-୦୩୩-୩୩୩-୩୩୩-୩୩-
 ୩୩୩-୩୩୩-୩-୩୩୩-୩୩ ୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-
 ୩-୩୩୩-୩୩୩୩ ୩୩୩-୩-୩୩୩-୩୩-୩୩୩୩-୩
 ୩୩୩୩-୩୩୩-୩-୩୩୩-୩୩-୩୩୩୩୩-୩୩୩୩-୩୩୩-
 ୩୩୩-୩୩୩-୩୩-୩୩୩-୩୩-୩୩୩୩-୩୩୩୩-୩୩୩-୩-
 ୩୩-୩୩-୩୩-୩୩୩୩-

୩୩୩-୩୩୩-୩୩୩-୩୩୩ ୩୩-୩୩-୩୩୩୩ ୦୩୩୩-୩-
 ୩୩୩-୩୩୩-୩୩୩ ୩୩୩-୩୩-୩୩୩-୩-୩୩-୩୩୩୩
 ୩୩୩୩-୩୩୩-୩-୩୩୩୩-୩୩୩୩-୩୩୩-୩-୩୩୩୩
 ୩୩-୩-୩୩୩୩-୩-୩୩୩-୩୩୩୩୩୩୩ ୩-୩୩୩-
 ୩୩-୩୩୩-୩୩୩୩-୩୩୩୩-୩୩୩୩-୩୩୩୩-୩୩୩-୩-
 ୩୩୩୩୩-୩୩୩-୩-୩୩-୩-୩୩୩୩୩୩-୩୩୩୩-୩-
 ୩୩୩-୩୩-୩୩୩୩୩-୩୩୩-୩୩୩୩୩୩୩-୩୩୩୩-
 ୩୩-୩-୩୩୩୩-୩୩୩୩-୩୩୩୩-୩୩୩୩-୩୩୩-
 ୩୩୩୩-୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-
 ୩୩-୩୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-୩୩୩-

૨-૬૫-મનસા-સિંહાજીજાણ-સિંહ-પ્રજા-સિંહ-સિંહ-
 ૩-૧૭૧-સર-પર-સર-સર-સર-સર-સર-સર-સર-સર-
 ૨૧-સર-સર-સર-સર-સર-સર-સર-સર-સર-સર-
 ૧૫૧૫-સર-સર-સર-સર-સર-સર-સર-સર-સર-સર-
 ૬૫૧-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-
 ૬-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-સિંહ-
 ૫૫૫-સર-સર-સર-સર-સર-સર-સર-સર-સર-સર-

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bētā rahē. Chhoṭ'kā bāp-sē kah'lak
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
 dē-dī.' Tab ū ok'nī-kē āpan dhan bāṭ dēlak. Dhēr din
give-(me). Then he them-to his-own property dividing gave. Many days
 nāhī bital ke chhoṭ'kā bētā saji ohīj jug'tā-ko bah'rā chal-gail,
not passed that the-younger son all things collecting out went-away,
 ā uhā luch'pan-mē āpan saji lutā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
 tab oh dēs-mē barā akāl paral, ā ū tak'liph-mē hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then
 jā-ke uhā-kā ēk ād'mī kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-
going there-of one man near to-live he-began, and he him his-own field-
 mē sūar charāwe-kē bhej'lak. Ā uhā uhē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
 khās, ohī-sē pēt bhare-kē chah'lak. Āur ok'rā-kē kōhu
used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one
 kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
 bhukhē marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
 kahab ke, "ē bābū, Kām-sē bemukh ā toh'rā sōjhā pāp kaīlī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
 phēr tohār bētā kahāwe lāek naīkhī. Ham'rā-kē ap'nā ēgō jānā niar
again thy son to-be-called fit am-not. Me thine-own one servant like

būjhī.” ‘ ‘ Tab ū uṭh-ke ap^{nā} bāp kīhā chalal. Jab dūrē rahē *consider.*” ‘ ‘ Then he arising his-own father near went. When far-off he-was ke ō-kar bāp dēkh-ke mayā-kā-mārē daūr-ke gar^{dan}-mē sāt-lēlak ā that his father seeing love-through running neck-in enfolded and chūmā lēwe-lāgal. Tab ō-kar chhāw^{rā} kah^{lak} ke, ‘ē bābū Rām-kā kisses to-take-began. Then his son said that, ‘O father, God-of bemukh o raūrā sām^{nē} pāp kailē-bānī. Ab ham rāur bētā opposed and Your-Honour before sin I-have-done. Now I Your-Honour’s son kahāwe lāek nāikhī.’ Bāki ō-kar bāp ap^{nā} nōkar-sē kah^{lak} ke, to-be-called worthy am-not.’ But his father his-own servants-to said that, ‘sab-sē nīman lūgā lā-ke penhāu ā ok^{rā} hāth-mē aguṭhī ‘all-than good cloth bringing put-on and his hand-on ring ā gōṛ-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke and feet-on shoes put; and (let)-us all eat and merriment make; what-for ī hamār bētā maral rahal, pher jial-hā; ā bhulāil rahal, sē milal-hā.’ this my son dead was, again alive-is; and lost was, he found-is.’

Tab phēr sabhē khus bhāil.
Then again all merry became.

Ō-kar bar^{kā} chhāw^{rā} khētē rahē. Jab ū āwe lāgal ā ap^{nā} His elder son in-the-field was. When he to-come began and his-own ghar-kā lagē ācl tab bājan ā nāch sun-ke ū ap^{nā} nōkar-kē bolā-ke house-of near came then music and dancing hearing he his-own servant-to calling puchh^{lak} ke, ‘ī kā hōt-bā?’ Tab ū kah^{lak} ke, ‘rāur he-asked that, ‘this what is-going-on?’ Then he said that, ‘Your-Honour’s bhāi āīlan-hā, ā rāur bāp nīman kbāek kailan-hā, kāhe-kē brother is-come, and Your-Honour’s father good feast has-done, because-for un-kā-kē achchhī-tarah paw^{lē}-hā.’ Tab ū khisiā-ke āg^{nā} him (in)-good-manner he-has-found.’ Then he being-angry to-the-inner-courtyard

nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap^{nā} not went. Then his father outside coming to-conciliate began. Then he his-own bāp-sē kah^{lak} ke, ‘ham at^{nā} baris-sē rāur ṭahal karat-bānī ā father-to said that, ‘I so-many years-from Your-Honour’s service am-doing and kab-hī rāur bāt nā uṭhaw^{lī}, bāki raūrā kab^{hī} nāhī ēgō ever Your-Honour’s orders not I-put-off, but Your-Honour ever not one khasī delī ke ham ap^{nā} sāghatīan-kā sāthē khusī kar^{tī}.’ Bāki he-goat gave that I my-own companions-of with merriment might-make.’ But ī rāur bētā jē kas^{bin}-kā sāthē rāur sab dhan kbā-gail this Your-Honour’s son who harlots-of with Your-Honour’s all fortune ate-up sē jāisē āil taīs^{hī} raūrā ok^{rā} khātir nīman tawājā kailī-hā. Tab that as came so-even Your-Honour him for good feast has-done. Then bāp ō-kar kah^{lak} ke, ‘tū, tā, barābar ham^{rā} sāthē bārā the-father of-him said that, ‘thou, to-be-sure, always me with art

ā jē ham^arā-pās bātē, sē sab toh^arē hā. Bākī khus hōkhe-kē
and whatever me-with is, that all thine-even is. But glad to-be
 chābī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jīal hā; ā bhulāil
ought, because-for this thy brother 'dead was, he alive is; and lost
 ra(ha)l, sē milal hā.
was, he found is.'

EASTERN GROUP,

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Mitra, 1898.)

Egō Rājā-kā sāt bēṭī rahē. Ek din Rājā ap'nā sātō
One King-of seven daughters were. One day the-king his-own the-seven
 bēṭī-kē bolaülē ā sātō-sē puchh'lan ke, 'tū log'ni kok'rā karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lū?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'
(do-you)-eat?' Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke barā khus bhailē. Tab ap'nā chhot'kī
Then the-king hearing very glad became. Then his-own the-youngest
 bēṭī-sē puchh'lan ke, 'tū tā kuchhu-nā bol'lū.' Tab ū
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
 kah'lak ke, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
 jōr-sē khisiailē, ā ō-kar biāḥ egō kōrhī-kā sūthē kar-dih'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechārī ohi kōrhīa-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap'nā jāgh-par dhā-ke oh ban-mē jār-bojār rōat rahē; ā ok'rā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhī saji rōat rahē. At'nē-mē uhā kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,
Śiva-jī and Pārvatī-jī going were. Pārvatī-jī Śiva-jī-to said that,
 'ab jab-lō raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ākh
not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes
 mūḍā.' Ū ākh mūḍ'lakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

ū korhiā sun^adar sob^aran hō-gaīl. Tab Rājā-ke bēti
that the-leper beautiful gold-(like) became. Then the-king-of daughter
 barā as^atut kail, ō dūnō bekaṭ khusī sāth rahe lāgal.
great praises did, and both persons pleasure with to-live began.

Dukh-dālidar bhāg-gaīl.
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,² those of Champaran and Gorakhpur, a corrupt Bhojpurī, and those of the Naini Tal Tarāi the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārus.	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri	65	
	Darbhanga	453	
	Muzaffarpur	1	
	Saran	26	
	Champaran	27,620	
Total for Bengal . . . . .		...	28,310

¹ Alberuni, *Indica*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.
² *Vide ante*, p. 86.

Province.	District.	Number of Thārūs.	
United Provinces of Agra and Oudh	Brought forward .		28,340
	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champan	27,620	
	Purnea	3,300	
	Total for Bengal .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundance. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithili, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithili of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THĀRŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindi.
Pilibhit	46			Ditto.
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maithili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithili.
Dinagepore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			.....
TOTAL	19,145	36,420	3,280	
Total number of Thārūs speaking a corrupt language 39,700				
Add those who speak the local language without alteration 19,145				
GRAND TOTAL OF ALL THĀRŪS 58,845				

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kheri is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Mitra, 1898.)

Ek man'sē-ke dui bēṭā rah'laī. Ū-mā-sē chhutukā beṭ'wā
One man-of two sons were. Them-in-from the-younger son
 kah'liā āpan bābā-sē, 'arē bābā, dhan-bīt jaūn barāi, taūn mōr bakh'rā
said his-own father-to, 'O father, riches-property which is, that my share
 phāṭ lagāi dē.' Tab ō-kar bābā dhan-bīt chhot'kah'wā beṭ'wā-kē bakh'rā
division making give.' Then his father property the-younger son-to share
 bāṭi deliā. Bakh'rā lēl-par bahut dīn haīnī bhelaī, tā chhot'kah'wā
dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ'wā āpan dhan bakh'rā lē-lē dōsar des'wā chali-gēliā. Tab uh'wā
son his-own property share taking another country went-away. Then there
 lamēṭai kām kar'liā. Tab āpan dhan chhūṭi urāy-deliā. Jab chhūṭi
evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāi-deliā āpan, tab ū des'wā-mā khū akāl par'laī.
fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man'sawā barā kangāl bheliā. Tab ū des'wā-ke ek man'sē-ke
Then that man very indigent became. Then that country-of one man-of
 ghar raho lag'liā. Tab ok'rā-kē āpan khot'wā-mā sūar charāwāi-kē
house to-live he-began. Then him his-own field-in swine to-feed
 paṭhaūliā. Tab jaw'nō ṭhōṭhi sūar khāthīn taw'nē ṭhōṭhū ṭuri-ke
he-sent. Then what gram swine used-to-eat that-very gram breaking
 man'sawā khaia chāhē, āpan peṭ'wā bharia chāhē. Ok'rā-kē kaw'nō man'sē
the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathiō nāhī khāi-kē dēthī. Tab ū man'sawā-kē hōs bhelaī.
anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah'liā, 'mōr bābā āpan ghar'wā-mā bahutē bahutē man'sē
Then he said, 'my father his-own house-in many many men
 banihārā lagōsī; khāy-kē baniharani-kē bahutē bahutē rōṭi bhāt
labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiōsā. Khāy-ke pēt-sē ub'rī jē, seiā mōi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hī. Āb ih'wā-sē ūthi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghī jeb'hī. Bābā-sē kah'bahī, "Arē bābā, mōi Bhag'wan'wā-ko
near will-go. The-father-to I-will-say, "O father, I God-of
 kah'ni hai-nō-lel'hī, tōr kah'ni phuni hai-nō-lel'hī. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
 kar'lahī; āb mōi tōr bētā kahāwāi jōkar hai-nō-bar'hī. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
 harohiyā-ke samān rakh'hī." Tab chhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep." Then the-younger son his-own father-of
 lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraūlia, tab
near to-go began. The-house-from a-little distance he-approached, then
 ō-kar bap'wā dekh'lia chhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father
 dekh'tē-mān māyā kaīlia. Dagurī-ke bhar-ak'wār dhaī-ke, garō
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
 garō milāi-ke chūme lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
 bābā, mōi Bhag'wan'wā-ke kah'ni hai-nō-lel'hī, tōrā-sē pāp kar'lahī,
father, I God-of saying not-have-taken, thee-from sin did,
 āb mōi phuni tōr bētā kahāwāi layak hai-nō-bar'hī.' Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father
 āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl
his-own servant-to said, 'O servant, this-one all-of good
 luggā nikāri-ke pahir'wahiā. Ō-kar hath'wā-mā agūthiā gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
 pehar'wahi; āb khaia, piia, sukh kariā; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son
 maral rah'lia, phuni jialia; bhulāil rah'lia, bhōṭ'lia.' Tab ā
dead was, again alive-became; lost was, is-found.' Then he
 sukh kare lag'lia.
pleasure to-do began.

Ō-kar joṭh'kā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihī
His elder son field-in was. When he house-of near
 elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-kō
came, then music dance-of noise heard. Then he his-own servant-to
 balolia, puchh'lia, 'arē mar'hariawā, i kathī hōkhai?' Tab
he-called, he-asked, 'O servant, this what is-happening?' Then
 mar'hariawā kah'lia, 'tōr bhaewā āil baria, tōr bap'wā ḍaūl ḍaūl
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baria; kaisē ki ō chhuṭ'kā beṭ'wā-kē
(preparations)-for-eating done has; because that he the-younger son
 chik'han paülē.' Tab ō-kar jeṭh'kā beṭ'wā khisiaiā, ghar'wā bhitar
well found.' Then his elder son grew-angry, the-house into
 jāy-ke manē na parāi. Tab ōhī khātir ō-kar bābā bah'rī ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag'lia bujhāwāi lag'lia jeṭh'kā beṭ'wā-kē. Tab jeṭh'kā
to-say began to-remonstrate began the-elder son-to. Then the-elder
 beṭ'wā āpan hap'wā-kē jabāh delia, 'Dekhahī, utarā baris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
 sēwā kar'lahī, tōr bachan kahu nāhī tar'lahī, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasī-ke chhōkan hai-nō-dē'hi. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hī. Bākī, tōr chhot'kah'wā beṭ'wā, tō, paturiyā ke sāg'wā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajē dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hī
thy all fortune squandered, then he as-even came then thou so-even
 ḍaül ḍaül khāe-kē kaīlia.' Tab ō-kar hap'wā
good good (preparations)-for-food made-hast.' Then his father
 kah'lia, 'arē habuā, tōi, tā, mōr sāngē barōbarī barahī;
said, 'O son, thou, to-be-sure, me with always art;
 jāun mōr dhan barāi taun dhan sab tōrē hokhaī.
what my fortune is that fortune all thine-even is.
 Bākī, khusī karahī, anand karahī-kē chāhai ka-rahā-hī,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr ī bhaewā maral rah'lia, jī-gēlia;
because-that thy this brother dead was, alive-became;
 bhulāil rah'lia, sē bhetelia.'
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Paṇḍit Rama-ballabh Mīśra, 1898.)

Eurā aw^aniyā rahē barad char^await. Bhāj^ahariyā sab biyā
One herdsman was bullocks feeding. The-labourers all seedlings
 kaṭait. Eurā har^anā baiṭhal rahalia. Euniwā kah^alas, 'tōr
transplanting. One deer sitting was. The-herdsman said, 'thee
 āgē kathi barāū?' Bhāj^ahariyā kah^alas, 'arē, ke jani kathi hōkhai
before what is-for-thee?' The-labourers said, 'O, who knows what is
 kathi na. Dēkhahī-tā.' Bhāj^ahariē gelia, har^anā dekh^alia. Tab euniwā
what not. See.' The-labourers went, a-deer saw. Then the-herdsman
 mār-delia. Bhāj^ahariyā kah^alia, 'arē sasur, tohi kihā-kē
killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mārāl-hī? Saran-mē āol-rah^alai. Kah-dēwasu mah^atauā-kē aghi.
hust-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^abihē. 'Tōr gunāwan par^alaū.
He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

'There was a herdsman tending his bullocks. The farm-labourers¹ were transplant-
 ing paddy. There was a deer crouching down. The herdsman said to the labourers
 'what is that before you?' They replied, 'Who cares what is before us, and what is not?
 Go and see for yourself.' However, they went to see what it was and the herdsman
 killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had
 taken refuge with us. We shall tell the headman, and he will punish you. A great
 shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of
 Gonda, and may be taken as specimens of the Thārū language of that District, as well as
 of that of the adjoining District of Basti. They are admirably idiomatic versions, and well
 illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the
 Prodigal Son, and the second a little song.

¹ A bhāj^ahariyā is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-ṭhau laurā bātel. Chhoṭkā kah^alis ki,
One man-of two sons were. The-younger said that,
 ‘bāpū rē, mōr bakh^arā bāṭ dē. Ab nāhī nib^ahī.’
‘father O, my share dividing give. Now not it-will-suffice (under
Tab bakh^arā bāṭ di^alis. Thōrik din chhoṭkā
present arrangements).’ Then share dividing he-gave. A-few days the-younger
laurā batōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
son together house door all collecting flowed-(went)-away. The-rupees
paīsā jawan sasur paīs-rahāl, tawan jāy-ke nak^aṭī-mā
piece which the-low-fellow had-got, that going evil-conduct-in
urāy-di^alis. Rupaiyā paīsā nāin rahil. Parāē dēs
he-squandered. Rupees piece not remained. Foreign country-(in)
sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
har^awāhī jōte lāgil, sūar charāwāī lāgil, aur uk^arē-mā
ploughing to-plough began, swine to-feed began, and heart-in
kah^alis ki, ‘chaiā pēṭ-bhar khāū.’ Kahū māgai
said that, ‘pork belly-full let-(me)-eat.’ Anywhere he-asked
paibai-nā-karai. Jab chetaīl ki, ‘mōr bhuṛ^awā-ke kamāhī-mā
he-used-not-to-get. When he-remembered that, ‘my old-one-of earnings-in
manai khāy jāt āṭē, bur-chōdī māī bhūkhan marat āṭū.
men eating going are, the-foul-one I by-hunger dying am.
Jāit āṭū bāpū lagē. Bāpū-sē kah^ayū ki, “bāpū rē,
Going I-am the-father near. The-father-to I-will-say that, “father O,
mōhī-sē kasūr bhail, twār put^awā banē lāyak nāī lū. Jas
me-by fault has-occurred, thy son to-become fit not I-am. As
āūr kam^awaīyā āṭē, mōhū-kā rākh-lē.” Ap^anē bāpū pās ram-gail.
other earners are, me-too keep.” His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōh lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāi lāgil bur-chōdī. Laurā.
he-caught(-him) and to-embrace began. To-cry began the-soul-one. The-boy
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluān-sē kah^{lis}, 'bhaīā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dē-ḍār. Āgochhā wāgochhā pahir-lē. Mūdari bāth-mā āūr gōrē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan^{hi} pahir-lē. Khusi manāil bātē, ki mōr laurā muat, jiat āil.
shoes put. Joy celebrated is, that my son dying, living came.'
 Bahur khusi kar^{lo} lāgil.
Again merriment to-make they-began.

Āūr bar^{kā} laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bātē rē, ki barā gaunāi hōitā ?' Tab ṭahaluā
house-in is O, that great singing is-going-on ?' Then the-servant
 kah^{lis} ki, 'bhaīwā āil āūr tohār bāpū khiwāit piātā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bātē.' Bar^{kā} laurā bhusiāil ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
 jāū bhit^{rē}.' Bāpū bah^{rē} āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased(-him). The-son
 bāp-sē kah^{lis} ki, 'maī tōrē ag^{wā} rah^{lū}; ki jaun kahat
father-to said that, 'I thee before, lived; that which saying
 rah^{lis}, taun karat rahilū. Kabbaū ek-ṭhē paṭh^{rū} nāī dihlē
thou-wast, that doing I-was. Ever-even one-even ~ kid not thou-gavest
 ki maī ap^{nē} gōchā-sē khusi kar^{nū}. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 i laurā āil, ū twār rupaiyā paīsā jawan rah^{lis} tawan bērin-kā
this son came, he thy rupees pice which was that harlots-to
 dē-ghālis; tū uh-kē tān barā mōh karat āṭā.' Bāp kah^{lis},
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhinā rah^{lis}, jawan kuchh jōril-pailil
'O brother,' thou me near livedst, what ever was-got-(by-fate)
 khailis kamailis. Jō-kuchh bātē, toh^{rē} hōil. Bara khusi
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat chāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came.'

¹ This is the regular term by which a Thārū addresses his son.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMÉN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

Rām and Lakshman started to-hunt.

Bel'waṭ hath'nī dārē palān.

Belwaṭ female-elephant-on was-put cot.

Hath'nī palānē as'nī-bas'nī gir'lē.

The-female-elephant ran-away the-howdah-et-cetera fell-down.

Rām tā lag'lē piyās.

Rām indeed was-seized-by thirst.

Eri eri bahini, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*Sōnē kerī jhariā, rup'nē kerī tōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.
*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*Jō tōhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal
*If thee Rām God caste (expletive) asked, my father Śatal**Singh rāj.**Singh king.*

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmana went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindī spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

BHOJPURI DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā chhoṭ^akawā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāṭ dē.' Bābā bāṭ dihal. Hali bhaīl
share dividing give.' The-father dividing gave. Short-time had-passed
 bāṭhā-baṭṭ^ahā chhoṭ^akawā chhāwā āpan bāṭhā lāi-kāi chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āūr paturiyā-bāji kaīlas, dhan-daulat luṭā-dal^alas aū sakor āg^alas. Ui
And wenching did, fortune squandered and all was-spent. That
 muluk-mā sukkhā par-gaīl, aū ū bhukkhan mao lāg. Tabbai ui
country-in famine fell, and he from-hunger to-die began. Then-even that
 muluk ek manaĩ basal-rahil. Oṭṭhin ū gainū. Ū sūri charāwāi khet^awā-mā
country one man lived. There he went. He swine to-feed fields-in
 paṭhā-deh^alas. Ū āpan man-sē kahit, 'ihē khar-pat^awār jaūn sūri khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taūnē khāt pēṭ bhar-lēṭō.' Kaūnō nā kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chēt-kaīlas, kaha lāgal, 'ham^arē bābā-kē manaĩ-tanaĩ rakh-rakh^alas;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
 sab-kar nīk baṭi sāp. Mah bhūkhē mūtātū. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā ṭhin jāithō. Ō-sē kahyō ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpī ṭhahar^anō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I
 kachhō lāik nē hō, ki tūr chhāwā rahō. Ek kamoiā
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohī rākh." Tō i sam^ajhanō āpan bābā ṭhin aitō.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag^alas.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.

Daur-kāi sēnā-lagal. Chhāwā kah^{las} ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
 tahar^{nō}. Mah-sē chūk hō-gal. Mah kachhō lāik nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
 ki tōr chhāwā rahō.' Bābā kah^{las} kamoī^{nō}, 'chumur chumur
that thy son I-may-remain.' The-father said servants-to, 'good good
 lūgā lē-āinō, ihē orāh^{nō}, pah^{rah}^{nō}; ihē mūdari āguri-mā ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
 āū pan^{hī} goarā-mā ghailā dēō. Ihē khaibī, mahū khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
 khusī kar^{nō}; ki mōr chhāwā maral rahē ab-lē jial āil; herāil
merriment I-will-make; that my son dead had-been now alive came; lost
 rahē, ab-lō painō.' Sab-ko jui khusī hoilāh.
had-been, now I-have-found-(him). All-of heart glad began-to-be.

Bar^{kawā} laūrā khot^{wan} hā. Jō ghar lagehā gail, nāchat gāib
The-elder son fields-in was. As house near he-went, dancing singing
 sunnānō. Kamoī^{nō} goh^{rāwal}, 'eh kā kar^{tātō}? ' Ū kah^{las}, 'tōr bhaiwā
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
 ā-rahālas. Tōr bābā khaile pīlā nāch kar^{tātā}, ki ū nika nika āil.
come-is. Thy father eating drinking dancing doing-is, that he well well came.'
 Ohē ris lūgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap^{wā} duārō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to
 āil. Kah lāgal āū phus^{lāl}, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
 bābā-sē kahil, 'hēr-rarē! mah at^{rah} baras toār dhandhā kar^{nō}, hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
 dab^{nō}, goār dab^{nō}; kabbō toār bātan char^{chā} nē kīnhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even
 mōhe chhag^{ri}-k bachchā nahī dih^{lō}, ki sāghutin khusī kar^{nō}
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
 tō. Āū jab toār ihō chhāwā āil, jāūn toār dhan paturīā-bāji-mā
have-made. And when thy this son is-came, who thy fortune wenching-in
 urā-deh^{las}, tāī mān-mar^{jāt} kar^{tātē}. Tō ū kahil, 'hē chhāwā, tāī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
 sab din mōr thīn rahālō. Jāūn mōr bāt tāūn tōr bāt. Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merriment
 kara-ga rahē. Tohār bhaiwā maral rahē, ab jial āil; herāil rahē, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
 milal.
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

English.	Maithili (Darbhanga Brāhmaṇs).	Chhikā- <i>chhiki</i> (Bhagalpur).	Magahi (Gayā).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Dā . . .	Dui . . .	Dā . . .
3. Three . . .	Tin' . . .	Tin . . .	Tin . . .
4. Four . . .	Chār' . . .	Chāir . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāch . . .
6. Six . . .	Chhao . . .	Chhau . . .	Chhau . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Sāt . . .
8. Eight . . .	Āṭh . . .	Aṭh . . .	Āṭh . . .
9. Nine . . .	Nao . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Das . . .	Das . . .
11. Twenty . . .	Bis . . .	Bis . . .	Bis . . .
12. Fifty . . .	Pachās . . .	Pachās . . .	Pachās . . .
13. Hundred . . .	Sai . . .	Sai . . .	Sau . . .
14. I . . .	Ham . . .	Hamē . . .	Ham . . .
15. Of me . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōrā, hammar, ham ^a rā . . .
16. Mine . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōr, hammar ; ham ^a rā . . .
17. We . . .	Ham ^a rā lok ^a ni . . .	Ham ^a rā ār, ham ^a rā sabh . . .	Ham ^a ni, ham-sab, ham lōg, ham ^a ranhi, ham ^a nhi . . .
18. Of us . . .	Ham ^a rā sab ^a hik ; ham ^a rā lok ^a nik . . .	Ham ^a rā ārak . . .	Ham ^a ni-ke, hām-sab-ke, ham-lōg-ke . . .
19. Our . . .	Ham ^a rā sab ^a hik ; ham ^a rā lok ^a nik . . .	Ham ^a rā ārak . . .	<i>Ditto.</i>
20. Thou . . .	Tō, abā, ap ^a ne . . .	Tō . . .	Tū, tē . . .
21. Of thee . . .	Tōhar, tohār, ahāk, ap ^a nek . . .	Tōhar, toh ^a ra, tōr . . .	Tōrā-ke, tōhar, tōr . . .
22. Thine . . .	Tōhar, tohār, ahāk, ap ^a nek . . .	Tōhar, toh ^a ra, tōr . . .	Tōhar, tōr . . .
23. You . . .	Toh ^a rā lok ^a ni, abā lok ^a ni, ap ^a ne lok ^a ni . . .	Tōrā ār, etc. . .	Āp, ap ^a ne, tō, toh ^a ni . . .
24. Of you . . .	Toh ^a rā lok ^a nik, etc. . .	Tōrā ārak . . .	Āp-ke, ap ^a ne-ke, toh ^a ranhi- ke, toh ^a ni-ke . . .
25. Your . . .	Toh ^a rā lok ^a nik, etc. . .	Tōrā ārak . . .	Āp ^a ne-ke, ap ^a ne, toh ^a ranhi- ke, toh ^a ni-ke . . .

Kuṛmāli (Manbhum).	Pēch Parganiā* (Ranchi).	Bhojpuri (Shahabad).
Ek-tā	Ēk	Ē-gō
Du-tā	Dui, dū	Dū-gō
Tin-tā	Tin	Tin-gō
Chār-tā	Chār	Chār-gō
Pāch-tā	Pāch	Pāch-gō
Chha-tā	Chha	Chhau-gō
Sāt-tā	Sāt	Sāt-gō
Āṭ-tā	Āṭh	Āṭh-gō
La-tā	Na	Nau-gō
Das-tā	Das	Das-gō
Bis-tā	Bis	Bis-gō
Pāchās-tā	Pachās	Pachās-gō
Sa	Sa	Sau-gō
Hāmi	Mañ	Ham
Hāmar	Mōr	Mōr, hamār
Hāmar	Mōr	Mōr, hamār
Hāmni	Hām ^a rē	Ham ^a ni-kū, ham ^a nin-kā
Hāmra-kar	Hām ^a rē, hām ^a rē-kēr	Ham ^a ni-ko
Hāmra-kar	Hām ^a rē, hām ^a rē-kēr	Ham ^a ni-ke
Tū	Taĩ	Tū
Tōhar	Tōr	Tōr, tohār
Tōhar	Tōr	Tōr, tohār
Tohni	Taĩ, toh ^a rē	Tū-lōg, toh ^a ni-kā
Tohra-kar	Toh ^a rē-kēr	Toh ^a ni-ke
Tohra-kar	Toh ^a rē-kēr	Toh ^a ni-ke

* This is Nagpuriā rather than Pēch Parganiā. *Vide* remarks on page 167 *ante*.

Bhojpuri (North Centre of Saran).	Sarwariâ (Basti).	Western Bhojpuri (Jaunpur).
Ēk	Ēk	Ēk
Dū, dui	Dō	Dui
Tin	Tin	Tin
Chār	Chār	Chāri
Pāch	Pāch	Pāch
Chhaw	Chha	Chha
Sāt	Sāt	Sāt
Āṭh	Āṭh	Āṭh
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachās	Pachās	Pachās
San, sai	San	San
Ham	Maĩ	Ham
Hamār	Mōr	Hamār
Hamār	Mōr	Hamār
Ham ^a ni	Ham ^a rē	Ham
Ham ^a ni-ke	Haman-kāĩ	Ham ^a rē sab-kāĩ
Ham ^a ni-ke	Haman-kāĩ	Ham ^a rē sab-kāĩ
Tē	Tai, tū	Tū
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tū	Tū	Tōhan lōgan, tū
Toh ^a rā-ke, tohār	Tohār	Toh ^a rē-lōgan-kāĩ
Toh ^a rā-ke, tohār	Tohār	Toh ^a rē-lōgan-kāĩ

BIHĀRĪ LANGUAGE.

Nagpuriā (Rauchī).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ēk	Ēk	Ēk	1. One.
Dui	Dū	Dui	2. Two.
Tin	Tin	Tin	3. Three.
Chāir	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhaw	Chhaw	Chhā	6. Six.
Sāth	Sāt	Sāt	7. Seven.
Āth	Āth	Ath	8. Eight.
Nāo	Naw	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās	Pachās	12. Fifty.
Sai	Sai	Sau	13. Hundred.
Mōē	Ham	Moi, moē	14. I.
Mōr	Hamār, hamar	Mōr	15. Of me.
Mōr	Hamār, hamar	Mōr	16. Mine.
Ham ^a rē-man	Ham ^a nī	Ham ^a rā sab, moē	17. We.
Ham ^a rē-kēr	Ham ^a nī-ke	Ham ^a rā sab-ke	18. Of us.
Ham ^a rē-kēr	Ham ^a nī-ke	Ham ^a rā sab-ke	19. Our.
Tōē	Tē, tū	Taī; toē	20. Thou.
Tōr, tōhar	Tōr	Tōr	21. Of thee.
Tōr, tōhar	Tōr	Tōr	22. Thine.
Toh ^a rē-man	Tū	Tū; toē	23. You.
Toh ^a rē-kēr	Tohār, tōhar	Toh ^a rā-ke, tōrā	24. Of you.
Toh ^a rē-kēr	Tohār, tōhar	Toh ^a rā-ke, tōrā	25. Your.

English.	Maithili (Darbhanga Brāhmanas).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
26. He	Ō, sē	Ū	Ū
27. Of him	Ō-kar, ta-kar	Ok ^a ra	Un-kar, ō-kar
28. His	Ō-kar, ta-kar	Ok ^a ra	Un-kar, ō-kar
29. They	Ō lok ^a ni, hun ^a kā lok ^a ni	Ū sabh, etc. . . .	Un ^a khani, un ^a hani, ū-sab, ū-lōg.
30. Of them	Hunak	Hun ^a kā sabhak	Un ^a khani-ke, un ^a hani-ke, ū-sab-ke, ū-lōg-ko.
31. Their	Hunak	Hun ^a kā sabhak	<i>Ditto</i>
32. Hand	Tar ^a bā, hāth	Hāth	Hāth
33. Foot	Tabā	Pair	Pāō, pair, gōr
34. Nose	Nāk	Nāk	Nāk
35. Eye	Ākh ⁱ	Āikh	Akh
36. Mouth	Mukh, muh	Muh	Mūh
37. Tooth	Dant, dāt	Dāt	Dāt
38. Ear	Karn, kār	Kār	Kār
39. Hair	Kēs	Kēs	Bār, rōā, kōs
40. Head	Sir, māth	Māth	Māthā, mūph
41. Tongue	Jihwā, jibh	Ji	Jibh
42. Belly	Pēt	Pēt	Pēt
43. Back	Piṭh ⁱ	Piṭh	Piṭh
44. Iron	Lōh	Lōh	Lōhā
45. Gold	Subarn, sōn	Sōn	Sōnā, kañchan
46. Silver	Chāni, rūp	Rūp, chāni	Chādi, rūpā
47. Father	Pitā, bāp	Bāp	Bāp, bābū-jī, bapā
48. Mother	Mātā, mae	Māi, mai	Māi, māiā, mae
49. Brother	Bhrātā, bhāe	Bhāi, bhai	Bhāi, bhāiyā, bhāiwā
50. Sister	Bhagini, bahin ⁱ	Bahin	Bahin, didi, māiyā, māi
51. Man	Manukhya, jan	Manush, lōg	Ad ^a mi, manukh, jan, mard
52. Woman	Stri	Stri, maugi, jhot ^a hā	Aurat, meh ^a rārū, jani, jani-auri

Koṛmālī (Manbhum).	Pāṣh Parganiā (Ranchi).	Bhojpuri (Shahabad).
Ūo	Ū	Ū
Tē-kar	Ō-kar, a-kar	Ō-kar
Tē-kar	Ō-kar, u-kar	Ō-kar
Ūo-sab	Ū-sab, ū-man	Unh ^a nī-kā. ū-sab, okanī-kā .
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh ^a nī-ke
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh ^a nī-ke
Hāth	Hāth	Hāth
Gartār	Gōṛ	Pāw, gōṛ
Nāk	Nāk	Nāk
Chakh	Ākh	Ākh
Muh, bṛāt	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Chul	Chūhar	Bār
Mur	Mūr	Māth, kapār
Jibh	Jibh	Jibh
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭh
Luhā	Lohā	Lohā
Sunā	Sonā	Sonā
Chādi	Rūpā	Chādi
Bāp	Bāp, bābā	Bāp, bābū
Māi	Mā	Māi, mah ^a tāri, iyū
Bhāi	Bhāi	Bhāi, bhayū
Bahin	Bahin	Bahin, bahini, didi
Mānush	Ad ^a mi	Ad ^a mi
Mēyā-lak, mehrār	Meh ^a rārū	Mangī, meh ^a rārū

Bhojpuri (North Centre of Saran).	Surwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū	Ū	Ū
Un-kar	Ō-kar	Ō-kar
Un-kar	Ō-kar	Ō-kar
Ū-lōg or un	Unh ^a nē	Ū-lōg
U-lōg-ke	Un-kar	Un-kar sab-kāi
Ū-lōg-ke	Un-kar	Un-kar sab-kāi
Hāth	Hāth, pakhurā	Hāth
Gor	Gor	Gor
Nāk	Nāk, nakurā	Nokurā
Akh	Ākh	Ākhi
Mūh	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Bār, kēs	Bār	Bār
Māth, kapār	Mūr, kapār	Kapār
Jibh	Jibh	Jibhi
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭhi
Lohā	Loh	Loh
Sonā	Sonā	Sonā
Chāni. chāḍi	Chāni	Chāni
Bap ^a si, bāp, pitā	Bāp	Bāp, bābū, kakā, dadā
Māi	Mah ^a tāri	Māi, mah ^a tāri
Bhāi	Bhāi	Bhāi
Bahin	Bahin	Bahini
Marad	Manai	Ad ^a mī
Meh ^a rārū	Meh ^a rārū	Meh ^a rārū

Nāgpuriā (Rānchi).	Madhiśi (Chāmparan).	Thārū (Chāmparan).	English.
Ū	Ū	Ū, unhī	26. He.
Ū-kar	Un-kar, ō-kar	Ō-kar	27. Of him.
Ū-kar	Un-kar, ō-kar	Ō-kar	28. His.
Ū-man	Ū-sabh, ū-lōg	Ū, un	29. They.
Ū-man-kēr	Unhan-ke	Ō-kar	30. Of them.
Ū-man-kēr	Unhan-ke	Ō-kar	31. Their.
Hāth	Hāth	Hath	32. Hand.
Gōṛ	Gōṛ	Gōṛ	33. Foot.
Nākh	Nāk	Nāk	34. Nose.
Aīkh	Ākh	Ākhi	35. Eye.
Mūh	Mūh	Mūh	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Kēs	Kēs, bār	Kēs	39. Hair.
Mūr	Mūr	Mūd	40. Head.
Jibh	Jibh	Jibhi	41. Tongue.
Odār, pēt	Pēt	Pēt	42. Belly.
Piṭh	Piṭh	Piṭhi	43. Back.
Lohā	Lohā	Loh	44. Iron.
Sonā	Sonā	Sonā	45. Gold.
Rūpā	Chāni	Rūpā	46. Silver.
Bāp	Bāp	Babā	47. Father.
Māy, āyō	Mah*tāri	Dāiyō	48. Mother.
Bhāi	Bhāi	Dādā	49. Brother.
Bahin	Bahin	Dādi	50. Sister.
Ad*mi	Ad*mi	Mānisē	51. Man.
Jayī	Meh*rārū	Janī	52. Woman.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-ehhikī (Bhagalpur).	Magahī (Gayā).
53. Wife . . .	Strī ; patnī ; bahū . . .	Bahū, dērāk lōg . . .	Jōru, māug, mangī, kanaiyā, ghar-ke lōg.
54. Child . . .	Nēnā, bachchā . . .	Santān, bed ^a rā, nēnā . . .	Laṛ ^a kā ; bachchā . . .
55. Son . . .	Putra . . .	Bēṭā . . .	Bēṭā, laṛ ^a kā, pūt, chēgā, but ^a rī.
56. Daughter . . .	Putrī, kanyā . . .	Bēṭī . . .	Bēṭī ; laṛ ^a kī, dhiā . . .
57. Slave . . .	Bahiā . . .	Bahiā, naphar . . .	Gulām . . .
58. Cultivator . . .	Gṛihast . . .	Gir ^a hath . . .	Gir ^a hast, kasht-kār, kisān . . .
59. Shephord . . .	Bheṛihar . . .	Garēri . . .	Garēri . . .
60. God . . .	Parmēswar . . .	Bhag ^a wān, Issar . . .	Bhag ^a wān; Nārāen ; Ishwar ; Par ^a mēsar.
61. Devil . . .	Saitān . . .	Bhūt, parēt . . .	Shaitān . . .
62. Sun . . .	Sūrya . . .	Sūrj . . .	Śūraj, ṭhākur . . .
63. Moon . . .	Chandramā . . .	Chān, chāḍ, chanar ^a mā . . .	Chāḍ, chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .	Sitārā ; tārā, tarēgan . . .
65. Fire . . .	Agni, āg ⁱ . . .	Āgi . . .	Āg . . .
66. Water . . .	Jal, pāni . . .	Pāni . . .	Pāni, jal . . .
67. House . . .	Gṛih, ghar . . .	Ghar . . .	Ghar, gir ^a hī, makān . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā, gāy . . .	Gāy . . .	Gāy, gan, gaiyā . . .
70. Dog . . .	Kukur . . .	Kukur . . .	Kuttā, kukur . . .
71. Cat . . .	Bilāṛī . . .	Bilāri, bilāi . . .	Billi, bilāi, bilaīyā . . .
72. Cock . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
73. Duck . . .	Battak . . .	Batak . . .	Batak, bakat, bat . . .
74. Ass . . .	Gardabh, gad ^a hā . . .	Gadhā . . .	Gad ^a hā . . .
75. Camel . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Pakshī, chaṭak, chirai . . .	Charai, chirai, pachchhi . . .	Chiriyā, chiriyā, chirai, chirai.
77. Go . . .	Jā, jāh . . .	Jāū . . .	Jō, jāo, jā . . .
78. Eat . . .	Khā . . .	Khāū . . .	Khō, khāo, khā . . .
79. Sit . . .	Bais . . .	Baisū . . .	Baiṭhō . . .

Kuṣmāli (Manbhum).	Pāṣaṇ Parganiā (Ranchi).	Bhojpuri (Shahabad).
Meyā	Jani	Mēhar, mangī
Chhā	Chhuwā	Iarikā, ohhaurā, ohhaur
Bēṭā-chhā	Bēṭā-chhuwā	Bēṭā, pūt, chhok*ṛā
Biṭi-chhā	Bēṭi-chhuwā	Bēṭi, chhok*ri
Munish	Kinal ad*mi	Gulām, gulammā, naphar
Āidhar, kishān	Chāsū	Kisān, gir*hath
Bāgāl	Ḍhāgar	Bherihar, gaṛeri
Ṭhākur	Bhag*wān	Īsar
Dāna	Bhūt	Saitān, bhūt, prēt
Sujji	Sūruj	Sūruj
Chāda	Chāḍ	Chandar*mā, chāḍ
Tārā	Tair-gan	Jōdhi, tarēgan
Āgun	Āig	Āgi
Pāni	Pāni	Pāni, paniyā
Ghar	Ghar	Ghar
Gharā	Ghōṛā	Ghōṛā, ghōṛ*wā
Gāi	Gāi	Gāy, gaū
Kuttā	Kukur	Kūkur
Bilār, billi	Bilāi	Bilāi
Kūkri	Khukh*ri	Mur*gā
Hās	Kōṛo	Batak
Gādhā	Gādhā	Gād*hā
Ūṭ	Ūṭh	Ūṭ
Pākh	Charai	Chirai
Jā	Jāhiṅg, jāwā, jāu	Jā, jō
Khā	Khāhiṅg, khāwā, khāu	Khā, khō
Baiā	Basiṅg, baiśā, basu	Baiśā, baiṭhā

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jauunpur).
Mehar, ghar ^a nī . . .	Parānī, bas ^a hī . . .	Mēhar, meh ^a rārū . . .
Larikā, jātak . . .	Larika . . .	Larikā, gadēlā . . .
Bēṭā . . .	Bet ^a wā . . .	Bet ^a wā . . .
Bēṭī . . .	Larikanī . . .	Biṭiyā, bhawānī . . .
Chēr, gulām . . .	Gulām, chākar . . .	Gulām . . .
Gir ^a hast . . .	Gir ^a hast . . .	Asāmi . . .
Bheṭihar, bheṭihār . . .	Gaṇeriyā . . .	Garōr . . .
Rām, Bhag ^a wān, Daib, Parmēsar.	Bhag ^a wān . . .	Īsar, Bhag ^a wān, Rām . . .
Bhūt, saitān . . .	Bhūt, prēt . . .	Bhūt, prē . . .
Sūraj narāyan . . .	Sūraj . . .	Suruj . . .
Chāḍ gosāī; chān gosāī . . .	Chandar ^a mā . . .	Chauar ^a mā . . .
Jōuhī, tarengan, tārā . . .	Jōuhī . . .	Turāī . . .
Āg . . .	Ag . . .	Āgi . . .
Pānī . . .	Pānī . . .	Pānī . . .
Ghar . . .	Ghar . . .	Ghar, bakh ^a rī . . .
Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
Gāy . . .	Gāy . . .	Gāy . . .
Kuttā, pillā . . .	Kūkur . . .	Kukur . . .
Bilāī . . .	Bilār . . .	Bilārī . . .
Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
Battak . . .	Battak . . .	Battak . . .
Gad ^a hā . . .	Gad ^a hā . . .	Gad ^a hā . . .
Ūṭ . . .	Ūṭ . . .	Uṭ . . .
Chirāī . . .	Chirāī . . .	Chirāī . . .
Jā . . .	Jā . . .	Jā . . .
Khā . . .	Khā . . .	Khā . . .
Baith . . .	Baith . . .	Baith . . .

Nagpurīā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Janānā ad ^a mī	Kabilā, mēhar	Janī	53. Wife.
Chhauā	Larīkā	Chhok ^a nā, chhok ^a nī	54. Child.
Bēṭa	Bēṭa	Bēṭa, chhok ^a nā	55. Son.
Bēṭī	Bēṭī	Bēṭī, chhok ^a nī	56. Daughter.
Dhāgar	Gulām, ṭah ^a lū	Nafar	57. Slave.
Kisān	Gir ^a hast	Gir ^a hast	58. Cultivator.
Ahīr	Bhēṛīhar	Bhēṛī chau ^a waīya	59. Shepherd.
Bhag ^a wān	Bhag ^a wān	Bhag ^a wān	60. God.
Bhūt	Bhūt	Rakas	61. Devil.
Bēir	Sūraj	Boriyā	62. Sun.
Chāḍ	Chandarma	Jōnhā	63. Moon.
Tarigan	Jōnhī	Tar-gan	64. Star.
Āig	Āg	Āgi	65. Fire.
Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	Ghōṛā	68. Horse.
Gāy	Gāy	Gai	69. Cow.
Kukur	Kūkur	Kukur	70. Dog.
Bilār, bilāo	Bilāi	Bilār	71. Cat.
Mur ^a gā	Mur ^a gā	Chīg ^a nā	72. Cock.
Gēṛē	Batak	Hās	73. Duck.
Gad ^a hā	Gad ^a hā	Gad ^a hā	74. Ass.
Ūṭh	Ūṭ	Uṭ	75. Camel.
Charai	Chirai	Chirai	76. Bird.
Jā	Jā	Jāo	77. Go.
Khā	Khā	Khōṛ	78. Eat.
Baith	Baith	Beis	79. Sit.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
80. Come . . .	Āb . . .	Āū . . .	Āō, āwō, ō, ā . . .
81. Beat . . .	Mār . . .	Mārū . . .	Mārō, mār, pītō, pīt . . .
82. Stand . . .	Ṭhārḥ hō . . .	Ṭhārḥ hōū . . .	Kharā rahō, kharā rah, ṭhārḥ rahō.
83. Die . . .	Mar . . .	Marū . . .	Mar jāo ; mū jō . . .
84. Give . . .	Dē . . .	Diū . . .	Dēo, dō, dā . . .
85. Run . . .	Daur . . .	Daurū . . .	Daurō, daur . . .
86. Up . . .	Ūpar . . .	Ūpar . . .	Upar . . .
87. Near . . .	Nikaṭ ; samip ; lag . . .	Lag . . .	Najik ; nagich, niarē, bhīrī . . .
88. Down . . .	Nīchā . . .	Hēṭh . . .	Nichē, tarē . . .
89. Far . . .	Dūrasth, dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Pūrb . . .	Āgū . . .	Āgō, āgārī, āgu, sām ^{nē} . . .
91. Behind . . .	Paśchāt . . .	Pāchhū . . .	Pichhē, pichhārī . . .
92. Who . . .	Kē . . .	Jō (<i>relative</i>), kō (<i>interrogative</i>).	Kaun, kē . . .
93. What . . .	Kī, kōn . . .	Kī . . .	Kā . . .
94. Why . . .	Kiaik . . .	Kiai, kiaik . . .	Kāhe ; kāhē-lā . . .
95. And . . .	Āor . . .	Āro . . .	Āūr, au . . .
96. But . . .	Parant ^a . . .	Mahaj, mudā . . .	Magar, par, lōkin . . .
97. If . . .	Jad ⁱ . . .	Jyō . . .	Agar . . .
98. Yes . . .	Hā . . .	Hā . . .	Hā, ji . . .
99. No . . .	Nahī . . .	Naii . . .	Nahī, nah, nā . . .
100. Alas . . .	Hā, oh . . .	Hāy . . .	Hāē . . .
101. A father . . .	Ēk pitā . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Kōnō pitā-k . . .	Bāpak . . .	Bāp-ke . . .
103. To a father . . .	Kōnō pitā-kē . . .	Bāp-kai . . .	Bāp-kē . . .
104. From a father . . .	Kōnō pitā-sā . . .	Bāp-sē . . .	Bāp-sē . . .
105. Two fathers . . .	Dū pitā . . .	Dui bāp . . .	Dū bāp . . .
106. Fathers . . .	Pitā lok ^a ni . . .	Bāp sabh . . .	Bāp-lōg . . .

Kurmālī (Manbhum).	Pñoh-Parganiā (Ranchi).	Bhojpuri (Shahabad).
Āo	Āiṅg, āwā, āu	Āwā
Piṭā	Mariṅg, mārā, māru	Mārā; piṭā
Dārāo	Thāṛh hō hiṅg, thāṛh hawā; thāṛh hau.	Khaṛā hōkhā; ūṭhā
Mar	Mariṅg	Mūā, mū jā, marā
Dihā	Dōhiṅg, dēwā	Dā
Dauṛ	Kūdiṅg, kūd	Dauṛā
Ūchā	Ūpar	Ūpar
Pās	Pās	Niarē, nagīchē, lagē
Nāma	Hēṭh	Nichē
Dhur	Dhūr	Dūr
Āgē	Āgū	Pahilē, sām ^{an} cē, sōjho
Pāchhē	Pēchhū	Pichhē, pāchhē
Kō	Kō	Kē, kō, kawan
Ki	Kā	Ka
Kis-kō	Kātēhē	Kāho
Ār	Āur, ār	Āūr, āwar
Kintu	Magar	Bāki
Jadi	Jadi	Jō
Hā	Hō	Hā
Nai	Nēhī	Nē, nāhī
Hāy	Hāy hāy	Hā, hāy
Bāp	Ēk bābā	Bāp
Bāp-kar	Ēk bāp-kēr	Bāp-ko
Bāp-kō	Ēk bāp-kēr ṭhin	Bāp-kē
Bāp-kar-pās-tē	Ēk bāp-lēk	Bāp-sō
Du-ṭā bāp	Dū bābā	Dū-gō bāp
Bāp-gulā	Bāp-man	Bāpan, bāp-sab

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Λ	Ā	Ā
Mār	Mār, piṭ	Mār
Khaṛā hō	Thāṛh rah	Thāṛh hoi ja
Mar	Muā	Mui jā
Dē	Dē	Dō
Daur	Daur	Daur
Ūpar	Ūpar	Ūpar
Nig ^a chā, niarā	Nagich	Niarē, nagichē
Nichē	Nichō	Nichē, heṭhē, khālō
Lam ^a har	Lām	Dūri, lamē
Ag ^a tō	Āgō	Āgō, sam ^a ne
Pāchhē	Pāchhō	Pāchhē
Kō	Ke	Ke, kaun
Kā	Kāw	Kā
Kāhē	Kāhō	Kāhē
Āur	Āwar	Āwar
Bākī	Lēkin	Haī, mūdā
Jō	Jō	Jan
Hā	Achchhā	Hā-tan
Nā	Nahi	Nāhī
Āh	Pachh ^a tāwā	Hāy, galān
Ḫk bāp, bap ^a si	Bāp	Kaunō kakā
Ḫk bāp-ke	Bāp-kāi	Kaunō kakā-kāi
Ḫk bāp-kē	Bāp-ke lagō	Kaunō kakā-kē
Ḫk bāp-sō	Bāp-sō	Kaunō kakā-sō
Dū bāp	Dui bāp	Dui kakā
Bāpan	Bap lōg	Kaiu kakā

Nagpurî (Ranchi).	Madhêsî (Champaran).	Thârû (Champaran).	English.
Ā	Āĩ	Āũ	80. Come.
Mār	Mār	Mar	81. Beat.
Thāph hō	Khārā hō	Thadhīyō	82. Stand.
Mor	Mar-ja	Mar	83. Die.
Dēw	Dō	Deu	84. Give.
Daur, kūd	Daur	Dagar	85. Run.
Up'rē	Upar	Ūpar	86. Up.
Najik	Nagich	Etā-hũ	87. Near.
Nichē, tarē	Niche	Heth	88. Down.
Dūr	Dūr	Tanaw	89. Far.
Āgū	Sōjhe	Sōjhi	90. Before.
Pichhū	Pachhē	Pachha	91. Behind.
Kē	Kē	Kawan	92. Who.
Ka	Kā	Kathi	93. What.
Kāhō	Kāhe	Kiha	94. Why.
Āūr	Aur	Akō	95. And.
Magar	Bāki, lekin	Baki	96. But.
Hōlē (<i>enclitic after verb</i>)	Jō, agar	Jō	97. If.
Hōi	Hō, hũ, hā	Hā	98. Yes.
Nāi	Nā, nahī	Nahī	99. No.
Hac, hāy	Āh	Oh	100. Alas.
Bāp	Ēk bāp	Ēk bap	101. A father.
Bap-kēr	Ēk bāp-ke	Bāba-ke	102. Of a father.
Bāp-kō	Ēk bāp-ka	Bābā-ke	103. To a father.
Bāp-sē	Ēk bāp-sē	Babā-ōrī	104. From a father.
Dui bāp	Dū bāp	Duguda bāp	105. Two fathers.
Bāp-man	Bāp	Babā sab	106. Fathers.

English.	Maithili (Darbhanga Brāhmaṇs).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
107. Of fathers . . .	Pitā lok ^a ni-k . . .	Bāp sabhak . . .	Bāp lōg-ko . . .
108. To fathers . . .	Pitā lok ^a ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kō . . .
109. From fathers . . .	Pitā lok ^a ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sē . . .
110. A daughter . . .	Ēk kanyā, kōnō kanyā . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Kōnō kanyā-k . . .	Bēṭik . . .	Bēṭi-ko . . .
112. To a daughter . . .	Kōnō kanyā-kē . . .	Bēṭi-kai . . .	Bēṭi-kō . . .
113. From a daughter . . .	Kōnō kanyā-sā . . .	Bēṭi-sē . . .	Bēṭi-sē . . .
114. Two daughters . . .	Dū kanyā . . .	Dui bēṭi . . .	Dū bēṭi ; dū bēṭin . . .
115. Daughters . . .	Kanyā lok ^a ni . . .	Bēṭi sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanyā-lok ^a ni-k . . .	Bēṭi sabhak . . .	Bēṭin-ko . . .
117. To daughters . . .	Kanyā lok ^a ni-kē . . .	Bēṭi sabh-kai . . .	Bēṭin-kō . . .
118. From daughters . . .	Kanyā lok ^a ni-sā . . .	Bēṭi sabh-sē . . .	Bēṭin-sē . . .
119. A good man . . .	Ēk nik byakti . . .	Nik lōg . . .	Nēk ad ^a mī . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad ^a mī-ko . . .
121. To a good man . . .	Ēk nik byakti-kē . . .	Nik lōg-kai . . .	Nēk ad ^a mī-kō . . .
122. From a good man . . .	Ēk nik byakti-sā . . .	Nik lōg-sē . . .	Nēk ad ^a mī-sē . . .
123. Two good men . . .	Dū nik byakti lok ^a ni . . .	Dui nik lōg . . .	Dū nēk ad ^a mī, dū achchhē ad ^a mī . . .
124. Good men . . .	Nik byakti lok ^a ni . . .	Nik lōg sabh . . .	Āchhā lōg . . .
125. Of good men . . .	Nik byakti lok ^a ni-k . . .	Nik lōg sabhak . . .	Āchhā lōg-ko . . .
126. To good men . . .	Nik byakti lok ^a ni-kē . . .	Nik lōg sabh-kai . . .	Āchhā lōg-kō . . .
127. From good men . . .	Nik byakti lok ^a ni-sā . . .	Nik lōg sabh-sē . . .	Āchhā lōg-sē . . .
128. A good woman . . .	Ēk nik stri . . .	Nik mangi . . .	Nēk moh ^a rārū . . .
129. A bad boy . . .	Ēk adh ^a lāh nēnā . . .	Adh ^a lāh nēnā . . .	Kharāb lap ^a kā . . .
130. Good woman . . .	Nik stri sabh . . .	Nik mangi sabh . . .	Nēk moh ^a rārūn . . .
131. A bad girl . . .	Kōnō adh ^a lāh kanyā . . .	Adh ^a lāh chauṛi . . .	Kharāb lap ^a ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Āchhā, niman, nēk, bōs, anthar, bhalā, barhiā . . .
133. Better . . .	Ati uttam . . .	Bahut nik . . .	Āūr āchhā, beh ^a tar, barhiā . . .

Kurmālī (Manbhūm).	Pāñch Parganiā (Ranchi).	Bhojpuri (Shahabad).
Bāp-gulār . . .	Bāp man-kēr . . .	Bāpan-ko . . .
Bāp-gulā-kē . . .	Bāp-man-kēr-pās . . .	Bāpan-kē . . .
Bāp-gulā-kar-pās-tē . . .	Bāp-man-lēk . . .	Bāpan-sē . . .
Biṭī-ḥhā . . .	Ēk bēṭi . . .	Bēṭi . . .
Biṭī-ḥhā-kar . . .	Ēk bēṭi-kēr . . .	Bēṭi-ko . . .
Biṭī-ḥhā-kē . . .	Ēk bēṭi-kēr-pās . . .	Bēṭi-kē . . .
Biṭī-ḥhā-kar-pās-tē . . .	Ēk bēṭi-lēk . . .	Bēṭi-sē . . .
Du-tā biṭī-ḥhā . . .	Dū bēṭi . . .	Dū-gō bēṭin . . .
Biṭī-ḥhā-gulā . . .	Bēṭi-gulā . . .	Bēṭin . . .
Biṭī-ḥhā-gulār . . .	Bēṭi-gulā-kēr . . .	Bēṭin-ko . . .
Biṭī-ḥhā-gulā-kē . . .	Bēṭi-gulā-kēr-ṭhīnē . . .	Bēṭin-kē . . .
Biṭī-ḥhā-gulā-kar-pās-tē . . .	Bēṭi-gulā lēk . . .	Bēṭin-sē . . .
Bhālā lak . . .	Ēk bēs ad ^a mī . . .	Niman ad ^a mī . . .
Bhālā lakar . . .	Ēk bēs ad ^a mī-kēr . . .	Niman ad ^a mī-ko . . .
Bhālā lak-kō . . .	Ēk bēs ad ^a mī-kēr-ṭhīnē . . .	Niman ad ^a mī-kē . . .
Bhālā lakar-pās-tē . . .	Ēk bēs ad ^a mī-lēk . . .	Niman ad ^a mī-sē . . .
Du-tā bhālā lak . . .	Dū bēs ad ^a mī . . .	Dū-gō niman ad ^a mī . . .
Bhālā lak-gulā . . .	Bēs ad ^a mī-man . . .	Niman ad ^a mī . . .
Bhālā lak-sab-kar . . .	Bēs ad ^a mī-man-kēr . . .	Niman ad ^a mīn-ko . . .
Bhālā lak-sab-kē . . .	Bēs ad ^a mī-man-kēr-ṭhīnē . . .	Niman ad ^a mīyan-kē . . .
Bhālā lak-sab-kar-pās-tē . . .	Bēs ad ^a mī-man-lēk . . .	Niman ad ^a mīyan-sē . . .
Bhālā mēyā-lak . . .	Ēk bēs meḥ ^a rārū . . .	Niman meḥ ^a rārū . . .
Khārāb ḥhōr . . .	Ēk khārāp ḥhūwā . . .	Bāur larikā . . .
Bhālā mēyā-lak-sab . . .	Bēs meḥ ^a rārū-man . . .	Niman meḥ ^a rārū . . .
Bad ḥhōri . . .	Ēk khārāp bēṭi-ḥhūwā . . .	Bāur lariki . . .
Bhālā . . .	Bēs . . .	Niman . . .
Ō-kar-tē bhālā . . .	Lēk bēs (<i>than good</i>) . . .	Bahut niman . . .

Bhojpurī (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpurī (Jaunpur).
Bāpan-ko	Bāp lōgan-kāī	Kaiu kakā-kāī
Bāpan-kō	Bāp lōgan-kē lagō	Kaiu kakā-kē
Bāpan-sē	Bāp lōgan-sē	Kaiu kakā-sē
Ēk bēṭi	Lapikanī	Ēk biṭiyā
Ēk bēṭi-ke	Lapikanī-kāī	Ēk biṭiyā kāī
Ēk bēṭi-kē	Lapikanī-kē lagē	Ēk biṭiyā-kē
Ēk bēṭi-sē	Lapikanī-sē	Ēk biṭiyā-sē
Dū bēṭi	Dui lapiki	Dui biṭiyā
Bēṭin	Lapiki	Kaiu biṭiyā
Bēṭin-ke	Lapikanī-kāī	Biṭiyā kāī
Bēṭin-kō	Lapikanī-kē lagē	Biṭiyā-kē
Bēṭin-sē	Lapikanī-sē	Biṭiyā-sē
Ēk nīman ad ^a mī	Ēk nīk manai	Ēk nīk ad ^a mī
Ēk nīman ad ^a mī-ke	Nīk manai-kāī	Ēk bhalē ad ^a mī-kāī
Ēk nīman ad ^a mī-kō	Nīk manai-kē lagē	Ēk bhalē ad ^a mī-kē
Ēk nīman ad ^a mī-sē	Nīk manai-sē	Kēhū bhal ad ^a mī-sē
Dū nīman ad ^a mī	Dui nīk manai	Dui bhal ad ^a mī
Nīman ad ^a min	Nīk manai	Bhal man ^a sē
Nīman ad ^a min-ke	Nīk manai-kāī	Bhal man ^a sē-kāī
Nīman ad ^a min-kē	Nīk manai-kē lagē	Bhal man ^a san-kē
Nīman ad ^a min-sē	Nīk manai-sē	Nīk ad ^a min-sē
Ēk nīman meh ^a rārū	Ēk nīk meh ^a rārū	Ēk nīk meh ^a rārū
Ēk kharāb larikā	Ēk kharāb lapikā	Ēk nīkām larikā
Achhi meh ^a rārū	Nīk meh ^a rārū	Nīki meh ^a rārū
Ēk kharāb lar ^a kā	Ēk kharāb lapiki	Ēk nīkām biṭiyā
Nīman	Nīk	Nīk, nagad
Bārā nīman	Bahut nīk	Bahut nīk

Nagpurī (Ranchi).	Madhēsi (Champaran).	Thāũ (Champaran).	English.
Bāp-mau-kēr . . .	Bāpan-ke . . .	Babā-ke . . .	107. Of fathers.
Bāp-man-kē . . .	Bāpan-ka . . .	Bābā-sab-kē . . .	108. To fathers.
Bāp-man-sē . . .	Bāpan-sē . . .	Bābā sabhō-hau-sō . . .	109. From fathers.
Bēṭi . . .	Egō bēṭi . . .	Ēk chhok ^a nī . . .	110. A daughter.
Bēṭi-kēr . . .	Egō bēṭi-ke . . .	Ēk chh ok ^a nī-ke . . .	111. Of a daughter.
Bēṭi-kē . . .	Egō bēṭi-ka . . .	Ēk chhok ^a nī-kō . . .	112. To a daughter.
Bēṭi-sō . . .	Egō bēṭi-sē . . .	Ēk chhok ^a nī-sō . . .	113. From a daughter.
Dui bēṭi-man . . .	Dū bēṭi . . .	Duguḍā chhok ^a nī . . .	114. Two daughters.
Bēṭi-man . . .	Bēṭi sabh . . .	Chhok ^a nī sabh . . .	115. Daughters.
Bēṭi-man-kēr . . .	Bēṭi-ke, beṭian-ke . . .	Chhok ^a nī sabh-ko . . .	116. Of daughters.
Bēṭi-man-kē . . .	Bēṭi-ka, beṭian-kā . . .	Chhok ^a m sabh-ke . . .	117. To daughters.
Bēṭi-man-sē . . .	Beṭian-se . . .	Chhok ^a nī sabh-sō . . .	118. From daughters.
Bēs ād ^a mī . . .	Egō nīman ad ^a mī . . .	Bhalā manisē . . .	119. A good man.
Bēs ad ^a mī-kēr . . .	Egō nīman ad ^a mī-ke . . .	Bhalā manisē-ko . . .	120. Of a good man.
Bēs ād ^a mī-kē . . .	Egō nīman ad ^a mī-kā . . .	Bhalā manisē-kō . . .	121. To a good man.
Bēs ad ^a mī-sē . . .	Egō nīman ad ^a mī-sō . . .	Bhalā manisē-sō . . .	122. From a good man.
Dui bēs ād ^a mī-man . . .	Dugō nīman ad ^a mī . . .	Dū jan chik ^a han manisē . . .	123. Two good men.
Bēs ād ^a mī-man . . .	Nīman ad ^a mī . . .	Chik ^a han manisē . . .	124. Good men.
Bēs ad ^a mī-man-kēr . . .	Nīman ad ^a mī-ke . . .	Chik ^a han manisē-ke . . .	125. Of good men.
Bēs ād ^a mī-man-kē . . .	Nīman ad ^a mī-kā . . .	Chik ^a han manisē-kō . . .	126. To good men.
Bēs ād ^a mī-man-sō . . .	Nīman ad ^a mī-sō . . .	Chik ^a han manisē-sub-sō . . .	127. From good men.
Bēs janī . . .	Egō nīman meh ^a rārū . . .	Ēk lagad janī . . .	128. A good woman.
Kharāp chhok ^a rā, kharāp chhōṛā.	Egō lāphēr hṛikā . . .	Lab ^a rūha chhok ^a nā . . .	129. A bad boy.
Bēs janī . . .	Nīman meh ^a rārū . . .	Lagad janī sab . . .	130. Good women.
Kharāp chhōṛī . . .	Egō bāur laṛ ^a kī . . .	Lab ^a ri chhok ^a nī . . .	131. A bad girl.
Bēs . . .	Nīman . . .	Lagad . . .	132. Good.
Ū kar-sō bēs (<i>than that good</i>).	Bhalā . . .	Khub chik ^a han . . .	133. Better.

English.	Maithilī (Darbhanga Brāhmaṇa).	Chhikā-ohhikī (Bhagalpur).	Magahī (Gayā).
134. Best . . .	Atyant uttam ; uttamōttam.	Sabh-sē nik . . .	Sab-sē āchhā, sab-sē bēs .
135. High . . .	Uchch . . .	Ūch . . .	Uchā, ūch . . .
136. Higher . . .	Uchch-tar . . .	Bahut ūch . . .	Āṭr ūchā . . .
137. Highest . . .	Atyant uchch . . .	Sabh-sē ūch . . .	Sab-sē ūchā . . .
138. A horse . . .	Kōṇō ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Kōṇō ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā sabh . . .	Ghōṛā sabh . . .	Ghōṛā sab, ghōṛan . . .
141. Mares . . .	Ghōṛī sabh . . .	Ghōṛī sabh . . .	Ghōṛī sab, ghōṛin . . .
142. A bull . . .	Ēk sāṛh, kōṇō sāṛh . . .	Sāṛh . . .	Sāṛh . . .
143. A cow . . .	Ēk gāy, kōṇō gāy . . .	Gāy . . .	Gāy, gāṁ, gāṁ . . .
144. Bulls . . .	Sāṛh sabh . . .	Sāṛh sabh . . .	Sāṛh sab, sāṛh ^a wan . . .
145. Cows . . .	Gāy sabh . . .	Gāy sabh . . .	Gāy sab, gāṁan . . .
146. A dog . . .	Ēk kukur . . .	Kukur . . .	Kuttā, kukur . . .
147. A bitch . . .	Ēk kuttī . . .	Pillī . . .	Kuttī, kutiā . . .
148. Dogs . . .	Kukur sabh . . .	Kukur sabh . . .	Kuttā sab, kut ^a wan . . .
149. Bitches . . .	Kuttī sabh . . .	Pillī sabh . . .	Kuttī sab, kutian . . .
150. A bo goat . . .	Ēk khassī . . .	Bōtu . . .	Khasī . . .
151. A female goat . . .	Ēk bak ^a ri . . .	Bak ^a ri . . .	Bak ^a ri . . .
152. Goats . . .	Khassī sabh ; bak ^a ri sabh . . .	Bak ^a ri sabh . . .	Khasī sab, bak ^a ri sab ; khasian, bakarian.
153. A male deer . . .	Ēk harin . . .	Harinā . . .	Harin, har ^a nā, mirig . . .
154. A female deer . . .	Ēk harinī . . .	Harinī . . .	Harinī, mirgī . . .
155. Deer . . .	Harin sabh . . .	Harin . . .	Harin sab . . .
156. I am . . .	Ham thikāh ^ū . . .	Hamē chhikaū . . .	Ham hī . . .
157. Thou art . . .	Tō thikē . . .	Tō chhikaū . . .	Tā haū, tū bahī . . .
158. He is . . .	Ō thik . . .	U chhikai, chikai, achh . . .	Ū haī, ū bathī (or bathū) ū haū.
159. We are . . .	Ham ^a rā lok ^a ni thikāh ^ū . . .	Ham ^a rā sabh chhikaū . . .	Ham ^a ni hī . . .
160. You are . . .	Ahā thikāh ^ū . . .	Tōrā sabh chhikā . . .	Tō hā ; ap ^a nc hī . . .

Kurmālī (Maubhum).	Pāch Parganā (Ranchi).	Bhojpurī (Shahabad).
Sab-tē bhālā . . .	Besēi bēs . . .	Sab-sē niman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
Ō-kar-tē ūchā . . .	Ūch-lē ūch . . .	Bahut ūch . . .
Sab-tē-ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Gharā . . .	Ēk ghōrā . . .	Ghōrā . . .
Ghōrī . . .	Ēk ghōrī . . .	Ghōrī . . .
Gharā-gulā . . .	Ghōrā-gulā . . .	Ghōran . . .
Ghōrī-gulā . . .	Ghōrī-gulā . . .	Ghōrin . . .
Sāṛ . . .	Ēk sāṛ, ēk āriyā . . .	Sāṛ . . .
Gāi . . .	Ēk gāi . . .	Gaū . . .
Sāṛ-gulā . . .	Āriyā-gulā . . .	Sāṛ-sab . . .
Gāi-gulā . . .	Gāi-gulā . . .	Gāin . . .
Kuttā . . .	Ēk kukur . . .	Kūkur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kūkur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāṭhā . . .	Ēk bok ^a rā . . .	Khasī . . .
Pāṭhi . . .	Ēk dhāṛ chhāgaur, ēk pāṭhiyā.	Chhēr . . .
Pāṭhā-gulā . . .	Chhāgaur-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sāṛhā harin, ēk jhāk harin.	Harin . . .
Madwan harin . . .	Ēk dhāṛ harin . . .	Har ^a nī . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahī . . .	Maī hekō . . .	Ham hāī, ham bānī
Tū hua or rahā . . .	Taī hekis . . .	Tū hāwā, tū bārē . . .
Ūo huē or rahō . . .	Ū hekō . . .	Ū bā . . .
Hāmni rahī . . .	Hām ^a rē hokl . . .	H am ^a nī-kā bānī . . .
Tohni rahā . . .	Toh ^a rē hekā . . .	Toh ^a nī-kā bārā . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Khūb niman . . .	Sub-sē nik . . .	Bahutai nik . . .
Ūch . . .	Ūch . . .	Ūch . . .
Bahut ūch . . .	Bahut ūch . . .	Bahut ūch . . .
Khūb ūch . . .	Sub-sē ūch . . .	Bahutai ūch . . .
Ēk ghōrā . . .	Ēk ghōrā . . .	Ēk ghōrā . . .
Ēk ghōri . . .	Ēk ghōri . . .	Ēk ghōri . . .
Ghōran . . .	Ghōrō . . .	Dhēr ghōrā . . .
Ghōrin . . .	Bahut ghōri . . .	Ghōrin . . .
Ēk sāṛh . . .	Ēk sāṛ . . .	Ēk barad . . .
Ēk gāy . . .	Ēk gāy . . .	Ēk gāy . . .
Sāṛhan . . .	Kai sāṛ . . .	Dhēr bar ^a dā . . .
Gāin . . .	Kai gāy . . .	Gaiyan . . .
Ēk kuttā, ēk pillā . . .	Ēk kutiā . . .	Ēk kukur . . .
Ēk kutti, ēk pilli . . .	Ēk kutti . . .	Ēk kukuri . . .
Kuttan, pillan . . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kutti . . .	Kukurin . . .
Ēk khassi . . .	Khassi . . .	Ēk khāsi . . .
Ēk bak ^a ri . . .	Chhag ^a ri . . .	Ēk chhēri . . .
Chhēran . . .	Kai chhag ^a ri . . .	Bahutai chhēri . . .
Ēk har ^a nā . . .	Har ^a nā . . .	Ēk harinā . . .
Ēk har ^a nī . . .	Har ^a nī . . .	Ēk harinī . . .
Harin . . .	Kai har ^a nā . . .	Bahutai harinā . . .
Ham hāi . . .	Maī hō . . .	Ham hāi, ham bātī . . .
Tē hāwas . . .	Tū hō . . .	Tū hanā . . .
Ū hāwas . . .	Ū hai . . .	Ū han . . .
Ham ^a nī hāi . . .	Ham ^a rō bātī . . .	Ham hāi . . .
Tū hāwā . . .	Tū hō . . .	Tū hayō . . .

Nagpurīā (Ranchi).	Madhīsī (Champaran).	Thārū (Champaran).	English.
Sob-sē bēs	Baḥiā	Khūb jōr chik ^a han . . .	134. Best.
Ūch	Ūch	Dhēg	135. High.
Ū-kar-sē ūch	Bahut ūch	Barā dhēg	136. Higher.
Sob-sē ūch	Sabh-sē ūch	Barā jabadh dhēg . . .	137. Highest.
Ghōṛā	Egō ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Egō ghōṛī	Ghōṛī	139. A mare.
Ghōṛā-man	Ghōṛā-sabh	Pog ^a rāhī ghōṛā . . .	140. Horses.
Ghōṛī-man	Ghōṛī sabh	Pog ^a rāhī ghōṛī . . .	141. Mares.
Sāṛh	Egō sāṛh	Dhakār	142. A bull.
Gāy	Egō gāy	Gāi	143. A cow.
Sāṛh-man	Bail sabh	Baradh	144. Bulls.
Gāy-man, garu-man (com. gen.)	Gāy sabh	Pog ^a rāhī gāy . . .	145. Cows.
Kukur	Egō kūkur	Kukur	146. A dog.
Kuṭī kukur	Egō kuttī	Pillī	147. A bitch.
Kukur-man	Kut ^a wan	Pog ^a rāhī kukur . . .	148. Dogs.
Kuṭī kukur-man or kuṭī- man.	Kutian	Pog ^a rāhī pillī . . .	149. Bitches.
Bak ^a rā, also khasī and chhag ^a rī.	Egō khasī	Khasī	150. A he goat.
Bak ^a rī	Egō bak ^a rī	Chhēr	151. A female goat.
Chhag ^a rī-man	Bokā sabh	Pog ^a rāhī chhēr . . .	152. Goats.
Harin	Egō har ^a nā	Harin	153. A male deer.
Harinī	Egō har ^a nī	Har ^a nī	154. A female deer.
Harin-man	Harin sabh	Har ^a nā har ^a nī . . .	155. Deer.
Mōē hekō or ahō	Ham bānī	Moi bar ^a hī	156. I am.
Toē hekī or ahī	Tū bārā	Toē bārē	157. Thou art.
Ū hekē or ahē	Ū bāran	Ū bariyā	158. He is.
Ham ^a rē-man hekī, ahī, or hai.	Ham ^a nī haiī	Ham ^a rā bārī	159. We are.
Toh ^a rē-man hekā, ahā, or hā.	Rauā-sabhan bānī . . .	Tū bārē	160. You are.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
161. They are . . .	Ô lok ^a ni thikāh . . .	Ū sabh chhikath, chhikainh	Ū sab hathin, ū sab hathān
162. I was . . .	Ham chhalāh ^ū , ham rahi . . .	Hamē chhalā . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalāi . . .	Tū halē or halō . . .
164. He was . . .	Ô chhal, ô rahai . . .	Ū chhala . . .	Ū halaî . . .
165. We were . . .	Ham ^a rā sabah ⁱ rahi . . .	Ham ^a rā sabh chhaliai . . .	Ham ^a ni hali . . .
166. You were . . .	Ahā rahi . . .	Tōrā sabh chhalā . . .	Tō halā, toh ^a ni halā, ap ^a ne hali.
167. They were . . .	Ô lok ^a ni rahath ⁱ . . .	Ū sabh chhalāt . . .	Ū sab hal ^a thi, hal ^a thin . . .
168. Be . . .	Hōāh . . .	Hō . . .	Hō, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōit . . .	Hōta . . .	Hōait, hōt . . .
171. Having been . . .	Hōi-kay-kā . . .	Bhai-ke . . .	Hō, hō-ko . . .
172. I may be . . .	Ham hōi . . .	Hamē hōaū . . .	Ham hōi . . .
173. I shall be . . .	Ham hōeb . . .	Hamē haib . . .	Ham hōeb . . .
174. I should be . . .	Ham ^a rā hōmak chāhi . . .	Ham ^a rā hōla chāhi . . .	Hām ^a rā hōwe-kē chāhi . . .
175. Beat . . .	Mārāh . . .	Mārū . . .	Piṭō, piṭ . . .
176. To beat . . .	Mārāb . . .	Mārāb . . .	Piṭāb . . .
177. Beating . . .	Mārāit . . .	Mār ^a ta . . .	Piṭait . . .
178. Having beaten . . .	Māri-kay-kā . . .	Māri-ke, māir-ke . . .	Piṭ-ke, piṭ-kar-ke . . .
179. I beat . . .	Ham mārai-chhi . . .	Hamē māraichhi . . .	Ham piṭa-hi . . .
180. Thou beatest . . .	Tō mārai-chhē . . .	Tō māraichhai . . .	Tū piṭa-hē or piṭa-hā . . .
181. He beats . . .	Ô mārai achhi . . .	Ū māraichhai . . .	Ū piṭa-hai . . .
182. We beat . . .	Ham ^a rā sabah ⁱ mārai-chhi . . .	Ham ^a rā sabh māraichhi . . .	Ham ^a ni piṭa-hi . . .
183. You beat . . .	Ahā mārai-chhi . . .	Tōrā sabh māraichhā . . .	Tō piṭa-hā; toh ^a ni piṭa-hi . . .
184. They beat . . .	Ô lok ^a ni mārai-chhathinh ⁱ . . .	Ū sabh māraichhainh . . .	Un ^a kani piṭa-bathi or piṭa-hathin.
185. I beat (<i>Past Tense</i>) . . .	Ham mārai . . .	Hamē mār ^a lā . . .	Ham piṭ ^a li . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tō mār ^a lē . . .	Tō mār ^a lai . . .	Tū piṭ ^a lē . . .
187. He beat (<i>Past Tense</i>) . . .	Ô mār ^a lak . . .	Ū mār ^a lak . . .	Ū piṭ ^a lak . . .

Kuṛmālī (Maunbhum).	Pāṣāṇ Parganiā (Ranchi).	Bhojpurī (Shahabad).
Ūo-sab rahat . . .	Ū-man hokañ . . .	Ok ^a nī-kā hāran . . .
Hāmi rah-haliō . . .	Mañ raliō . . .	Ham rah ^a lī . . .
Tū rah-hali . . .	Tañ ralis . . .	Tā rah ^a lā . . .
Ūo rah-halōik . . .	U rahē . . .	U rah ^a lē . . .
Hāmnī rah-haliō . . .	Hām ^a rē rahi . . .	Ham ^a nī-kā rah ^a lī . . .
Tohnī rah-halē . . .	Toh ^a rē rahā . . .	Toh ^a nī-kā rah ^a lā-sā . . .
Ūo-sab rah-halōik . . .	Ū-man rahañ . . .	Ok ^a nī-kā rah ^a lan-sā . . .
Huō . . .	Hōu . . .	Hōkhā . . .
Huōt . . .	Hai-kañ . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Hai-kañr-kan . . .	Hō-kar-ko, hōkh-ke, hō-ke . . .
Hāmi huō pāri . . .	Mañ hai pā ^a rō . . .	Ham hōkhī, ham hōi . . .
Hāmi huab . . .	Mañ hanñ . . .	Ham hōib, ham hōkhab . . .
Hāmi huc-kē chāhi . . .	Mañ hatō . . .	Ham ^a ra hōkhe-kē chāhi . . .
Piṭā . . .	Māru . . .	Mār . . .
Piṭa khātir . . .	Māre-kañ . . .	Maral . . .
Piṭuni . . .	Mārat . . .	Maru . . .
Piṭlā sō . . .	Māir-kañr-kan . . .	Mar-ke . . .
Hāmi piṭa-hī . . .	Mañ mā ^a rō-lā . . .	Ham mā ^a ri-lā . . .
Tū piṭ . . .	Tañ māris-lā . . .	Tā mā ^a rā-lā . . .
Ūo piṭa-hat . . .	Ū māre-lā . . .	Ū māre-lā . . .
Hāmnī piṭa-hī . . .	Hām ^a rē māri-la . . .	Ham ^a nī-ka māri-la . . .
Tohnī piṭa-lā . . .	Toh ^a rē mā ^a rā-lā . . .	Toh ^a nī-kā mā ^a rā-lā . . .
Ūo-sab piṭa-hat . . .	Ū-man mā ^a rā-lā . . .	Ok ^a nī māre-lē . . .
Hāmi piṭliō . . .	Mañ māir raliō . . .	Ham mā ^a ri . . .
Tū piṭlē . . .	Tañ māir ralis . . .	Tā mā ^a ri-lā . . .
Ūo piṭlak . . .	Ū māir rahē . . .	Ū mā ^a ri-las . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū lōg hā, hāwan . . .	Unh ^u ē haĩ . . .	Ū lōg hauan . . .
Ham rahiĩ . . .	Maĩ rah ^u lō . . .	Ham rah ^u lĩ . . .
Tē rabas . . .	Taĩ rah ^u lō . . .	Tũ rah ^u lā . . .
U rabas . . .	U rahal . . .	Ū rah ^u lan . . .
Ham ^u nĩ rahiĩ . . .	Ham ^u rē rah ^u li . . .	Ham sabhē rah ^u lĩ . . .
Tũ rahā . . .	Tũ rah ^u lā . . .	Tũ sabhē rah ^u lā . . .
Ū lōg rahē . . .	Unh ^u ē rah ^u laĩ . . .	Ū lōg rah ^u lan . . .
Hō . . .	Hō . . .	Hō . . .
Hōkhal . . .	Hōh . . .	Hōib . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ke . . .	Hō-kur . . .	Hoi kũ . . .
Ham hōĩ . . .	Maĩ hō sakāĩ-lō . . .	Ham hoi . . .
Ham hōkhab . . .	Maĩ hōbō . . .	Ham rah ^u hai . . .
Ham ^u rā hōkhe-kō chahi . . .	Mō-kē hōāĩ-kō chāhi . . .	Hamaĩ rahāĩ-kō chāhi . . .
Mār . . .	Mār, piṭ . . .	Mār . . .
Marul . . .	Mār ^u nā, piṭ ^u nā . . .	Mārb . . .
Mārat . . .	Mārat . . .	Mārat . . .
Mār-ke . . .	Mār-ke . . .	Mari kāi . . .
Ham māri-lā . . .	Maĩ marāĩ-lō . . .	Ham māri-lā . . .
Tē māre-las . . .	Taĩ mārāĩ-lō . . .	Tũ mārāĩ-lā . . .
U māre-lā . . .	Ū mārāĩ-lā . . .	Ū mārāĩ-lā . . .
Ham ^u nĩ māri-lā . . .	Ham ^u rē māri-lā . . .	Ham sabhē māri-lā . . .
Tũ māre-lā . . .	Tũ mārāĩ-lā . . .	Tũ sabhē mārāĩ-lā . . .
U-lōg māre-lā . . .	Unh ^u ē mārāĩ-laĩ . . .	Ū lōg mārāĩ-leni . . .
Ham mar ^u lĩ, ham maruĩ . . .	Maĩ mar ^u lō . . .	Ham mar ^u li . . .
Tē mar ^u las, tē maruas . . .	Taĩ mar ^u lō . . .	Tũ mar ^u lā . . .
U mar ^u lan, ū maruan . . .	Ū mar ^u lis . . .	Ū mar ^u les . . .

Nagpurīā (Ranchī).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ū-man hekaṭ, ahaṭ, or haṭ .	Ū-lōg bā . . .	Un bāriyā . . .	161. They are.
Mōē rahō . . .	Ham rah ^{li} -hā . . .	Moi rah ^{li} . . .	162. I was.
Tōē rahis . . .	Tū rah ^{li} -hā . . .	Tū rah ^{le} . . .	163. Thou wast.
rahē . . .	Ū rah ^{li} -hā . . .	Unhī rah ^{li} yā . . .	164. He was.
Ham ^{rē} rahi . . .	Ham ⁿⁱ rah ^{li} -hā . . .	Moi rah ^{li} . . .	165. We were.
Toh ^{rē} rahā . . .	Toh ⁿⁱ rah ^{li} -hā . . .	Tū rah ^{le} . . .	166. You were.
Ū-man rahē . . .	Ū lōg rahal . . .	Ū rah ^{le} . . .	167. They were.
Hō, hohī . . .	Hōy . . .	Hā . . .	168. Be.
Hōek . . .	Honā . . .	Hōnī-hāvi . . .	169. To be.
Hōe-ko . . .	Hōat . . .	Sē . . .	170. Being.
Hōe-kair-kē or hōe-ko .	Hō-ke . . .	Sē . . .	171. Having been.
Mōē hōek parbō . . .	Ham hōi . . .	Moi hokh ^{li} . . .	172. I may be.
Mōē hōbō . . .	Ham hōkhab . . .	Moi hokh ^{bali} . . .	173. I shall be.
Mōē hōtō-tō . . .	Ham ^{rā} hokhe-kē chahī .	Mōra hokhe-kē chābi .	174. I should be.
Mār . . .	Mār . . .	Mār ^{li} . . .	175. Beat.
Mārok . . .	Māral . . .	Māre-kē . . .	176. To beat.
Mārat . . .	Mārat . . .	Marat . . .	177. Beating.
Mār-ke . . .	Mār-ke . . .	Mar-ke . . .	178. Having beaten
Mōē mārō-nā . . .	Ham mārī-lā . . .	Moi mārāt baḍh ^{li} . . .	179. I beat.
Tōē mārīsi-lā . . .	Tū mārā-lā . . .	Tū mārāt baḍh ^{li} . . .	180. Thou beatest.
Ū mārē-lā . . .	Ū mārē-lā . . .	Ū mārāt baḍh ^{li} . . .	181. He beats.
Ham ^{rē} mārī-lā . . .	Ham ⁿⁱ mārī-lā . . .	Moi mārāt baḍh ^{li} . . .	182. We beat.
Toh ^{rē} mārā-lā . . .	Toh ⁿⁱ mārā-lā . . .	Tū mārāt baḍh ^{li} . . .	183. You beat.
Ū-man mārāi-na . . .	Ū lōg mārē-lā . . .	Ū mārāt baḍh ^{li} . . .	184. They beat.
Mōē mār ^{li} lō, ham mār ^{li} .	Ham mār ^{li} . . .	.....	185. I beat (<i>Past Tense</i>).
Tōē mār ^{li} is . . .	Tū mār ^{li} lā . . .	....	186. Thou beatest (<i>Past Tense</i>).
Ū mār ^{li} lak . . .	Ū mār ^{li} lē . . .	.....	187. He beat (<i>Past Tense</i>).

English.	Maithilī (Darbhanga Brāhmaṇe).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
188. We beat (<i>Past Tense</i>) .	Ham ^a rū sabah ⁱ mārāl .	Ham ^a rū sabh mār ^a liai .	Ham ^a nī piṭ ^a li . . .
189. You beat (<i>Past Tense</i>)	Ap ^a ne mārāl . . .	Tōrā sabh mār ^a lā . . .	Tō ^ṣ piṭ ^a lā . . .
190. They beat (<i>Past Tense</i>)	Ō lok ^a ni mār ^a lainhi . . .	Ū sabh mār ^a l ^a kāt . . .	Ū sab piṭ ^a lan . . .
191. I am beating . . .	Ham mārāi-chhi . . .	Hamē mārāichhi . . .	Ham piṭaitiai . . .
192. I was beating . . .	Ham mārāit rahi . . .	Hamē mārāichhalā . . .	Ham piṭait haliā, or piṭait hali.
193. I had beaten . . .	Ham mārāl achhi . . .	Hamē mār ^a lē chhalā . . .	Ham piṭ ^a lē-hi . . .
194. I may beat . . .	Ham mārī . . .	Hamē mārāū . . .	Ham piṭiai . . .
195. I shall beat . . .	Ham mārāb . . .	Hamē mār ^a baū . . .	Ham piṭ ^a baī, or ham piṭāb .
196. Thou wilt beat . . .	Tō ^ṣ mār ^a bāh . . .	Tō ^ṣ mār ^a baī . . .	Tū ^ṣ piṭ ^a bā . . .
197. He will beat . . .	Ō mārāt . . .	Ū mār ^a ta . . .	Ū piṭ ^a taū . . .
198. We shall beat . . .	Ham ^a rū sabah ⁱ mārāb .	Ham ^a rū sabh mār ^a bai .	Ham ^a nī piṭ ^a bau, ham sab piṭāb.
199. You will beat . . .	Ap ^a ne mārāb . . .	Tōrā sabh mār ^a bā . . .	Tō ^ṣ piṭābā . . .
200. They will beat . . .	Ō lok ^a ni mār ^a thinh ⁱ . . .	Ū sabh mār ^a tāt . . .	Ū sabh piṭ ^a tin . . .
201. I should beat . . .	Ham ^a rū mārāk chāhi .	Ham ^a rū mār ^a la chāhi .	Ham ^a rū piṭe-kē chāhi .
202. I am beaten . . .	Ham mārāl jāichhi . . .	Hamē mār ^a lu jāichhi .	Ham piṭailē-hi . . .
203. I was beaten . . .	Ham mārāl golāh ^ū . . .	Hamē mār ^a la jāichhalā .	Ham piṭailē-hal, or piṭailē-hali.
204. I shall be beaten .	Ham mārāl jāeb . . .	Hamē mār ^a la jāibaū . . .	Ham piṭāeb . . .
205. I go . . .	Ham jāichhi . . .	Hamē jāichhi . . .	Ham jā-hi . . .
206. Thou goest . . .	Tō ^ṣ jāichhē . . .	Tō ^ṣ jāichhaī . . .	Tū ^ṣ jā-hē, jā-hā . . .
207. He goes . . .	Ō jāit-achhi . . .	Ū jāichhai . . .	Ū jā-hai, jā-hathi, jā-hathin
208. We go . . .	Ham ^a rū sabah ⁱ jāi-chhi .	Ham ^a rū sabh jāichhi . .	Ham ^a nī jā-hi . . .
209. You go . . .	Ap ^a ne jāi-chhi . . .	Tōrā sabh jāichhā . . .	Tō ^ṣ jāh, ap ^a ne jāū . . .
210. They go . . .	Ō lok ^a ni jāi-ohathi . . .	Ū sabh jāichhainh . . .	Ū sab jā-hathi . . .
211. I went . . .	Ham golāh ^ū . . .	Hamē gēlā . . .	Ham gēli . . .
212. Thou wentest . . .	Tō ^ṣ gēlē . . .	Tō ^ṣ gēlaī . . .	Tū ^ṣ gēlē, or gēlā . . .
213. He went . . .	Ō gēl . . .	Ū gēla . . .	Ū gēl . . .
214. We went . . .	Ham ^a rū sabah ⁱ golāh ^ū .	Ham ^a rū sabh gēliai . . .	Ham ^a nī gēli . . .

Kuṛmālī (Manbhum).	Pñch Parganiā (Rauchi).	Bhojpuri (Shahabad).
Hāmni piṭliō . . .	Hām*rē māir rahi . . .	Ham*ni-kā mar*li . . .
Tohni piṭe-halē . . .	Toh*rē māir rahi . . .	Toh*ni-kā mar*lā . . .
Ūo-sab piṭe-halēik . . .	Ū-man māir rahi . . .	Ok*ni mar*lan . . .
Hāmi piṭa-hiō . . .	Maĩ mārtō-hō . . .	Ham mārat-bānī, ham mar*tānī.
Hāmi piṭa-haliō . . .	Maĩ mārat-rahō . . .	Ham mārat rah*li . . .
Hāmi piṭe-haliō . . .	Maĩ māir āhō . . .	Ham mar*li-hā . . .
Hāmi piṭe-pāri . . .	Maĩ mare pārō . . .	Ham māri . . .
Hāmi piṭab . . .	Maĩ mār*mū . . .	Ham mārab . . .
Tũ piṭbhī . . .	Taĩ mār*bē . . .	Tū mar*bā . . .
Ūo piṭta . . .	Ū māri . . .	Ū māri . . .
Hāmni piṭab . . .	Hām*rē mārab . . .	Ham*ni-kā mārab . . .
Tohni piṭbō . . .	Toh*rēmār*bā . . .	Toh*ni-kā mar*bā . . .
Ūo-sab piṭta . . .	Ū-man mār*baĩ . . .	Ok*ni marihē . . .
Hamar piṭo-kē chāhi . . .	Maĩ mār*tō . . .	Ham*rā mārē-kō chāhi . . .
Hāmra-kē piṭal . . .	Maĩ māir khāy āhō . . .	Ham mār khātānī . . .
Hāmra-kē piṭal-halēi . . .	Maĩ māir khāy rahō . . .	Ham mār khāt rah*li hā . . .
Hāmra-kē piṭta . . .	Maĩ māir khāmū . . .	Ham mār khaib . . .
Hāmi ja-hi . . .	Maĩ jāwa-la, maĩ jāw . . .	Ham jai-lā . . .
Tũ jāo . . .	Taĩ jāis-lā . . .	Tū ja-lā . . .
Ūo jāo-hat . . .	Ū jay*lā . . .	Ū ja-lā . . .
Hāmni jā-hi . . .	Hām*rē jai-lā . . .	Ham*ni-kā jai-la . . .
Tohni jāo . . .	Toh*rē jāwā . . .	Toh*ni-kā jā-lā . . .
Ūo-sab jā-hat . . .	Ū-man jāt-haĩ . . .	Ok*ni jā-lan . . .
Hāni goliō . . .	Maĩ jāy-rahō . . .	Ham gailī . . .
Tũ gēl-hali . . .	Taĩ jāy-rahis . . .	Tū gailā . . .
Ūo gēl-halēi . . .	Ū jāy-rahē . . .	Ū gail . . .
Hāmni gēl-hali . . .	Hām*rē jāy-rahī . . .	Ham*ni-kā gailī . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ham ^a ni mar ^a li, ham ^a ni maruī.	Ham mar ^a li . . .	Ham sabhē mar ^a li . . .
Tū mar ^a lā, tū maruā .	Tū mar ^a lā . . .	Tū sabhe mar ^a lā . . .
Ū-lōg mar ^a lan . . .	Unh ^a nē mar ^a lai . . .	Ū lōg mar ^a les . . .
Ham mar ^a tāni . . .	Maī mārāt-bātō . . .	Ham mārāt-hai . . .
Ham mārāt rah ^a li . . .	Maī mārāt-rah ^a lō . . .	Ham mārāt-rah ^a li . . .
Ham mar ^a li hā . . .	Maī mar ^a lē rah ^a lō . . .	Ham mar ^a lē rah ^a li . . .
Ham māri . . .	Mō-kē mārāi-kē chāhi . . .	Ham mārilā . . .
Ham mārāb . . .	Maī mar ^a bō . . .	Ham mar ^a bai . . .
Tē mar ^a bē . . .	Tai mar ^a bē . . .	Tū mar ^a bai . . .
Ū māri . . .	Ū māri . . .	Ū māri . . .
Ham ^a ni mārāb . . .	Ham mārāb . . .	Ham sabhē mārāb . . .
Tū mar ^a bā . . .	Tū mar ^a bā . . .	Tū sabhē mar ^a bā . . .
Ū-lōg maribē . . .	Unh ^a nē marihai . . .	Ū-lōg māri . . .
Ham ^a rā māre-kē chāhi . . .	Maī nij mar ^a bō . . .	Hamaī mārāi-kē hau . . .
Ham mārāl jāi-lā . . .	Maī mārāl jāt-bātō . . .	Ham mārāl jāi-lā . . .
Ham mārāl gāli . . .	Maī mārāl gāilō . . .	Ham mārāl gāli . . .
Ham mārāl jāib . . .	Maī mārāl jābō . . .	Ham mārāl jābai . . .
Ham jāi-lā . . .	Maī jā-lō . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham ^a ni jāi-lā . . .	Ham jāt-bāi . . .	Ham sabhē jāi-lā . . .
Tū jā-lā . . .	Tū jāt-bāi . . .	Tū sabhē jā-lā . . .
Ū lōg jā-lan . . .	Unh ^a nē jāt-bāi . . .	Ū lōg jā-leni . . .
Ham gāli . . .	Maī gāilō . . .	Ham gāli . . .
Tē gālē . . .	Tai gālē . . .	Tū gāilā . . .
Ū gālē . . .	Ū gāil . . .	Ū gāilai . . .
Ham ^a ni gāli . . .	Ham gāli . . .	Ham sabhē gāli . . .

Nagpurīā (Ranchi).	Madhēśī (Champaran).	Thārū (Champaran).	English.
Ham ^a rē or ham ^a rē-man mār ^a li.	Ham ^a ni mar ^a li . . .	.....	188. We beat (<i>Past Tense</i>).
Toh ^a rē or toh ^a rē-man mār ^a - lā.	Tū mar ^a lā . . .	.....	189. You beat (<i>Past Tense</i>).
Ū-man mār ^a lai . . .	Ū lōg mar ^a lan . . .	.....	190. They beat (<i>Past Tense</i>).
Mōē mārathō . . .	Ham maratāni . . .	Moi mārāt baḥ ^a hi . . .	191. I am beating.
Mōē mārāt rahō . . .	Ham mārāt rah ^a li-hā . . .	Moi rah ^a lih marāt . . .	192. I was beating.
Mōē mar ^a lō . . .	Ham mar ^a le rah ^a li . . .	Moi mār ^a lahi . . .	193. I had beaten.
Mōē mārek pārōnā . . .	Ham mārī . . .	Moi mar ^a ba . . .	194. I may beat.
Mōē mār ^a bō . . .	Ham mārāb . . .	Moi mār ^a bahi . . .	195. I shall beat.
Toē mār ^a bē . . .	Tū mar ^a bā . . .	.....	196. Thou wilt beat.
Ū mārī, mār ^a tai . . .	Ū mārīt . . .	.....	197. He will beat.
Ham ^a rē, ham ^a rē-man, mārāb	Ham ^a ni mar ^a bī . . .	.....	198. We shall beat.
Toh ^a rē, toh ^a rē-man, mār ^a - bā.	Toh ^a ni mar ^a bā . . .	.....	199. You will beat.
Ū-man mār ^a baī . . .	Ū lōg marīhen . . .	.....	200. They will beat.
Mōē mārāl-lō . . .	Ham-kā mārāī-kā chāhī ? . . .	Moi māre-kē chāhi . . .	201. I should beat.
Mōē mārāl jāthō . . .	Ham mār khaīli-hā . . .	Moi mār khal ^a hi . . .	202. I am beaten.
Mōē mārāl gēlō . . .	Ham mār khaīli rahī . . .	Moi mār khal ^a hi . . .	203. I was beaten.
Mōē mārāl jābō . . .	Ham mār khaīb . . .	Moi mār khal ^a hi . . .	204. I shall be beaten.
Mōē jāo-nā . . .	Ham jat-bānī . . .	Moi jabahi . . .	205. I go.
Toē jāisi-lā . . .	Tū jat-bārā . . .	Tū jāit-bārē . . .	206. Thou goest.
Ū jāe-lā . . .	Ū jāit-bāran . . .	Ū jāit-bārē . . .	207. He goes.
Ham ^a rē, ham ^a rē-man, jāi- lā.	Ham ^a ni jat-banī . . .	.....	208. We go.
Toh ^a rē, toh ^a rē-man, jālā . . .	Tū jat-bārā . . .	.....	209. You go.
Ū-man jāi-nā . . .	Ū lōg jat-bāran . . .	.....	210. They go.
Mōē gēlō . . .	Ham gāīli . . .	Moi gāīliya . . .	211. I went.
Toē gēlē . . .	Tū gāīlā . . .	Tū gāīliya . . .	212. Thou wentest.
Ū gēlak . . .	Ū gāīl . . .	Ū gāīliya . . .	213. He went.
Ham ^a rē or ham ^a rē-man gēli	Ham ^a ni gāīli . . .	.....	214. We went.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
215. You went . . .	Ap ^a nē gelāh ^ī . . .	Tōrā sabh gēlā . . .	Tō ^ṣ gēlā . . .
216. They went . . .	Ō lokan ⁱ gēlāh . . .	Ū sabh gēlāt . . .	Ū sab gēlan . . .
217. Go . . .	Jāh, jō . . .	Jāū . . .	Jō . . .
218. Going . . .	Jāit . . .	Jāita . . .	Jāit . . .
219. Gone . . .	Gel bhel . . .	Gēla . . .	Gēl . . .
220. What is your name ?	Ahā ^ṣ -k nām ki thīk ?	Ap ^a nek nām ki chhikau ?	Tōhar kā nām hau ?
221. How old is this horse ?	Ī ghōrā kat ^a bā dinak thīk ?	Hai ghōrā kataik dinak chhikai ?	Yah ghōrā kit ^a nā bachhar-ke hai.
222. How far is it from here to Kashmir ?	Ehi thām-sā Kāsmīr kat ^a bā dūr achhi ?	Āithiyā ^ṣ -sē Kāsmīr kataik dūr chhikai ?	Hiā ^ṣ -sē Kāsmīr kit ^a nā dūr hai ?
223. How many sons are there in your father's house ?	Ap ^a ne-k pitā-k ghar madhya kai gōṭ putra chhath ⁱ ?	Toh ^a rā bāpak ghar-mē kataik bēṭā chhikau ?	Tōhar bāp-ke ghar-mē kit ^a nā bēṭā hau ; (or to a woman) tōhar naihar-mē kit ^a nā bēṭā hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari tūhal ^a lāh ^ī achhi.	Hamē āj bahut har ^a lāū bul ^a lāū achhi.	Āj baṛi dūr chal ^a li . . .
225. The son of my uncle is married to his sister.	Ham ^a rā pittī-k putra ok ^a rā bahin ⁱ -sā bibāhal gēlāh achhi.	Ham ^a rā pitik bēṭāk biāh bhēl achhi ok ^a rā bahin-sē.	Hammar chachā-ke bēṭā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar madhya uj ^a rā ghōrā-k jīn achhi.	Uj ^a rā ghōrak jīn ai ghar-mē dhāila chhikaik.	Ujar ghōrā-ke jīn ghar-mē hai.
227. Put the saddle upon his back.	Sō jīn ok ^a rā piṭh par kasū .	Jīn ok ^a rā piṭh ⁱ -par rāikh dahōk.	Ō-kar piṭh-par jīn rakhā .
228. I have beaten his son with many stripes.	Ham hun ^a kā putra par anēk chābuk prahar kail achhi.	Hamē ok ^a rā bēṭā-kai bahut bēt mār ^a liak.	Ham ō-kar bēṭā-kō kai-ēk bēt mār ^a li-hai.
229. He is grazing cattle on the top of the hill.	Ō parbat sīkhar-par māl charāy rahal chhath ⁱ .	Ū māl-jāl-kai pohār-upar charai-rahāl-achh.	Ū pahār-ke ūpar (or phungī par) mawēshī charāwait-hai.
230. He is sitting on a horse under that tree.	Ō oh ⁱ briksh tar ghōrā-par baisāl chhath ⁱ .	Ū gāchh-tar ghōrā par baisāl achh.	Gāchh talē ghōrā par baiṭhal-hai.
231. His brother is taller than his sister.	Hunak bhrātā ok ^a rā bahini-k prat ⁱ adhik nām chhath ⁱ .	Ō-kar bhāi ok ^a rā bahin-sē lām chhaik.	Ō-kar bhāi ō-kar bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-kar mulya aṛhāi rūpaiā thīk.	Ō-kar dām aḍhāi ṭakā chhaik.	Ō-kar aṛhāi rūpaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh ⁱ chhot ^a kā ghar madhya rahai chhath ⁱ .	Hamār hāp oi chhot ^a ghar-mē rahai-chhath.	Hamār bāp ū chhot ^a kā ghar-mē raha-hai.
234. Give this rupee to him	Ī rūpaiā hun ^a kā diaunh ⁱ .	Ī ṭakā ok ^a rā diok . . .	Ī rūpaiā ok ^a rā-kō dē dā .
235. Take those rupees from him.	Ō rūpaiā sabh hun ^a kā-sā lā liā.	Ū ṭakā-sabh ok ^a rā-sē lā liā .	Ū rūpaiā ok ^a rā-sē lē-lā .
236. Beat him well and bind him with ropes.	Ok ^a rā nikē mārū āor rassā-sā bādhū.	Ok ^a rā khub piṭā āor ḍori-sē bānhā.	Ok ^a rā-kō khūb mār-ko rassī-sē bādhā.

Kuṛmāñī (Maunblum).	Pēch Parganā (Rauchi).	Bhojpuri (Shahabad).
Tohnī gēl-balē . . .	Toh ^a rē jāy rahā . . .	Toh ^a nī-kā gañ . . .
Ūo-sab gēl-halēi . . .	Ū-man jāy rahañ . . .	Ok ^a nī gñilan . . .
Jāo . . .	Jāwā . . .	Jā, jō . . .
Jāo-hat . . .	Jāt . . .	Jāit . . .
Gēl . . .	Jāwal, gēl . . .	Gañl . . .
Tōhar nām ki ? . . .	Tōr kā nām hekē ? . . .	Tohār kā nāw bā ? . . .
Ī gharā-kē katē umar ? . . .	Īhē ghorātā-kēr umar katik hekē ? . . .	Ī ghōrā kai baris-ko bā ? . . .
Īkhān-lē Kāshmīr katē dhur ? . . .	Īhā-lēk Kāshmīr katik dhūr hekē ? . . .	Īhī jā-sē Kāsmīr katek dūr bā ? . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . .	Tōr bāpek gharē kay ^a tā bētā-chhuwā āhē ? . . .	Toh ^a rā bāp-ko ghar-mē kai-gō bētā bārē ? . . .
Hāmi āj bohut dhur bulliō . . .	Mañ āij bahut dhūr buil-āhō . . .	Āj ham dhēr dūr chal gañ rah ^a li hā . . .
Hāmar khurār bētār bihā ō-kar bahin-sē bhelāi . . .	Mōr kākā-kēr bētā saṅg ō-kar bahin-kēr bihā hay-āhē . . .	Hamār kākā-kā barikā-ko biyāh ok ^a rā bahin-sē bhāl bā . . .
Īdhaba gharā-ke khagir gharē hatēi . . .	Chār ^a kā ghorātā-kēr jūn ghar bhīt ^a rē āhē . . .	Ō ghar-mē ujar ^a kā ghōrā-ko khōgir bā . . .
Ō-kar piṭhē khagir dihā . . .	Ō-kar piṭh up ^a rē jūn-tā rāikh dēhiṅg . . .	Ok ^a rā piṭh-par khōgir kasā . . .
Hāmi ō-kar bētā-kē bahut karā piṭliō . . .	Mañ ō-kar bētā-kē bahut sañ āhō . . .	Ham ok ^a rā bētā-kē kai ēk chūbuk mā ^a li hā . . .
Ūo pāhar-par pas charāo-hat . . .	Pāhar up ^a rē ū gōrū chārātē hē . . .	Ū pasnan-kē pahārī-ke upar churā rahal-bā . . .
Ūo ū gāchh-tar gharā-par baṣal hat . . .	Āhē gāchh tarē ghōrā up ^a rē ū baṣte-hē . . .	Ū oh phēr-tar ghōrā-par baṣhal bā . . .
Ō-kar bhāi ō-kar bahin-lē dhēngā baṭē . . .	A-kar bhāi akar bahin-lēkē dhāgā āhē . . .	Ō-kar bhāi ok ^a rā bahin-sē baṭ bā . . .
Ō-kar dām aṛhāi ṭākā . . .	A-kar dām dū ṭākā āṭh ānā hekē . . .	Ō-kar dām aṛhāi rup ^a yā bā . . .
Hāmar bāp ū chhutā gharē rahat . . .	Āhē chhōṭ ghar-tāy mōr bāhā rahe-lā . . .	Hamār bāp oh chhoṭ ^a kā ghar-mē rahe-lē . . .
Ok ^a rē yah ṭākā dihā . . .	Ō-kē ēhē rupiyā-ṭā dēwā . . .	Ī rupiyā ok ^a rā-kē dē dā . . .
Ō-kar-pās-lē ū ṭākā-sab lihā . . .	A-kar ṭhinē ohē rupiyā-gulā lēhiṅg . . .	Ū rupiyā ok ^a rā-sē lē lā . . .
Ok ^a rē khub piṭā, ār pāghā dēi-ke bādhā . . .	Bēs nihār ō-kē piṭiṅg āūr dōrāy bādhīṅg . . .	Ok ^a rā-kē khub mārā āūr rassi-sē bādh-dā . . .

Bhojpuri (North Centre of Saran).	Sarwarā (Basti).	Western Bhojpuri (Jaunpur).
Tũ gailā	Tũ gailā	Tũ sabhē gailā
U-lōg gailan	Unh ^{nē} gailāi	U-lōg gailan
Jā	Jā	Jā
Jāib	Jāt	Jāt
Gail	Gail	Gail
Tohār kā nāw hā ? . . .	Tohār kā nāw hai ? . . .	Tohār kā nāw hau ? . . .
Ī ghōrā-ke kā umir hā ? . .	Ket ^{nē} din kār ī ghōrā hai ?	Ghōrā ket ^{nē} din-kār hauwai ?
Ih ^{wā} -sē Kasmir kit ^{nā} dūr bā ?	Ihā-sē Kasmir ket ^{nā} lām hai ?	Ihā-sē Kasmir ket ⁿⁱ dūri bā ?
Toh ^{rā} bāp-kā ghar-mē kit ^{nā} bēṭā bāran ?	Toh ^{rē} bāp-kē ghar-mē ket ^{nē} beṭ ^{wā} hai ?	Toh ^{rē} bāp-kē gharē ket ^{nā} laṭikā hauwan ?
Aj ham bahut dūr chal ^{lī} hā.	Āju ham bahut ghumm ^{li} .	Āju ham bahut daupē .
Ham ^{rā} chachā-kā bēṭā-ke biyāl un-kā bahin-sē bhail-bā.	Ham ^{rē} piti-kār beṭ ^{wā} ham ^{re} bahin-sē biahal bāy.	Ham ^{rē} kakā-kār beṭ ^{wā} on-kē bahin-sē biahal-hau.
Ujar ^{kā} ghōrā-ke chār-jāmā ghar-mē bā.	Ujar ^{kē} ghōrā-kār chār-jāmā ghar-mē hai.	Ghar ^{mē} ujar ^{kē} ghōrā-kār chār-jāmā hauwai.
Ghōrā-kā pīṭh par chār-jāmā kas dā.	Char ^{jāmā} ok ^{rē} pīṭh-par dharā.	Ok ^{rē} pīṭh-par charijāmā dharā.
Ham un-kā bēṭā-kē hamāūr ukhār ukhār-ke mar ^{lī} hā.	Maī ok ^{rē} beṭ ^{wā} -kē kōṛā-sē mar ^{lō} -hai.	Ham on-kē beṭ ^{wā} -kē kain kōṛā mar ^{li} .
Ū pahār-kā math ^{nī} par chānan-kē charāwatāran.	Ū pahār-kē chōṭi-par chānan-kē charāwat hai.	Ū pahār-kē chōṭi-par gōrū charāwat hauwai.
U oh gāchh tar ek ghōrā par baithal bāran.	Ū ghōrā-par pēṛ-kē uichē baithal bāy.	Wahi pēṛ tarē ū ad ^{mi} ghōrā-par charhal-hau.
Ūn-kar bhāi un-kā bahin-sē lam ^{har} bāran.	Ō-kar bhāi ok ^{rē} bahin-sē baṛā hai.	Ō-kar bhāy o-k ^{ri} bahini-sē baṛā bā.
Ō-kar dām aṛhāi rupaiā hā	Ō-kar dām aṛhāi rupaiā hai	Ō-kar dām aṛhāi rupiā hauwai.
Hamār bāp woh chhoṭ ^{kā} ghar-mē rahē-lan.	Mōr bāp ohechhoṭ ^{kē} ghar-mā rahat-hai.	Hamār bābū chhoṭ ^{ki} bukh ^{ri} -mē rahāi-leni.
Ī rupaiā un-kā-kē dē-dā . .	Eh rupaiā ō-kē dēo . . .	Ī rupiā un-kē dyā . . .
Ū rupaiā un-kā-sē lē-lā . .	Ū rupaiā ō-sē lēw . . .	Ī rupiā on-sē lyā . . .
Ok ^{rā} -kē hanā-ke mārā ā rassā-sē bādh lā.	Ō-kē bhalē mārā ō rassī-sē bādhā.	On-kē khāb mārī-kār ras ^{ri} -sē bānhi dyā.

ORIYĀ.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nāgarī alphabet, and others related to it—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ए ē, ऐ ai, ओ o, औ ō, औ au.

क ka ख kha ग ga घ gha ङ ṅa च cha छ chha ज ja झ jha ञ ṇa
ट ta ठ tha ड ḍa ढ ḍha न na त ta थ tha द da ध dha न na
प pa फ pha ब ba भ bha म ma य ya र ra ल la व va or va
श śa ष ṣha स sa ह ha ङ ṅa ढ ḍha ञ ṇa ञ ṇa

Visarga (:) is represented by *h*, thus क्रमः *kramaśh*. Anuswāra (̣) is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc.	ج j	د d	ر r	س s	ع ' gh
ب b	ح ch	ذ d	ز z	ش sh	غ gh
پ p	ه h	ذ z	ز z	ص s	ف f
ت t	ك kh		ح ch	ض z	ق q
ث t			ط t	ك k	ك k
ث s			ظ z	گ g	ل l
					م m
					ن n
					when representing <i>anunāsika</i> in Deva-nāgarī, by ~ over nasalised vowel.
					و w or v
					ه h
					ی y, etc.

Tanwīn is represented by *n*, thus فـاـنـ fauran. Alif-i maqṣūra is represented by *ā*;—thus, دـاـوـā da'wā.

In the Arabic character, a final silent *h* is not transliterated,—thus بـانـ banda. When pronounced, it is written,—thus, گـنـ gunāh.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بان *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *chāh*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ڄ), Kāśmīrī (च्, च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī (ञ) is represented by *ñ*.

(d) Sindhī (ڙ), Western Panjābī (and elsewhere on the N.W. Frontier) (ڙ), and Puṣhtō (ڙ or ڙ) are represented by *ṛ*.

(e) The following are letters peculiar to Puṣhtō :—

ځ *tʃ*; ځ *ts* or *dz*, according to pronunciation; ځ *ɖ*; ځ *ʃ*; ځ *ʒ* or *g*, according to pronunciation; ځ *sh* or *kh*, according to pronunciation; ځ or ځ *n*.

(f) The following are letters peculiar to Sindhī :—

ڀ *bb*; ڀ *bh*; ڀ *th*; ڀ *t*; ڀ *th*; ڀ *ph*; ڀ *j*; ڀ *jh*; ڀ *ch*; ڀ *ñ*; ڀ *dh*; ڀ *ɖ*; ڀ *ɖ*; ڀ *dh*; ڀ *k*; ڀ *kh*; ڀ *g*; ڀ *gh*; ڀ *n*; ڀ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

e, " " " *é* in the French *était*.

o, " " " *o* in the first *o* in *promote*.

ö, " " " *ö* in the German *schön*.

ü, " " " *ü* in the " *mühe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āsistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



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